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NĀGAVARMA'S
CANARESE PROSODY

EDITED WITH AN INTRODUCTION TO THE WORK AND
AN ESSAY ON CANARESE LITERATURE

BY

REV. F. KITTEL

B. M. S.

MANGALORE

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A. Nāgavarma's Prosody".

The present edition of Nāgavarma's Prosody is based on a collation of the following Manuscripts:—

- B. On paper, from Bēṭṭigeri near Gadagu, to the east of Dhāravāḍa,—a very defective recension.
- D. A lithograph from Dhāravāḍa (1865), belonging to the recension of B., but not to the same original.
- H. A copy on paper from a MS. at Hubballi near Dhāravāḍa. It forms a recension of its own. It uses the old letter ṛ (ॠ).
- K. On olē (palmyra leaf), belonging to the Rāja's library at Maisūr. Mr. Raṅgācārya, Controller of the Mahārāja's palace, has been kind enough to send us its latter part for collation. See Additions. The said part belongs to the recension of M., but seemingly not to the same original.
- L. On olē, from the Liṅgāita maṭha at Mādevapura in Kōḍagu (Coorg); a very incorrect MS., with a Commentary still more so. It apparently represents the same recension as Sb.
- M. On paper. It has been kindly lent to us by Mr. B. Mallappa, Head of the Canarese department of the Mahārāja's school, Maisūr. It forms a recension of its own, and uses the letter ṛ.
- O. One of the numerous fragments of recent date that are called Nāgavarma Chandas. It is a collection of twenty-seven verses obtained at Maḍikeri (Mereara).

With the following four MSS. on paper B. L. Rice Esq., Bēṅgaḷūr, has been kind enough to favour us:—

- Ra. It belongs to the recension of H., and has, no doubt, been copied from the same original. It bears the Jaina heading "śrīvītarāgāya namaḥ".
- Rb. This interesting Jaina MS., though called a Prosody of Nāgavarma, shows no internal evidence whatever of belonging to him. Beginning with Pratiśṭhē it gives 63 instances of 22 ṇandas', the rules in verse, which at the same time form the instances, containing praises of the twenty-four known Jaina Tīrthaṅkaras, from Rishabhasvāmi to Śrīvīra. Cf. *e. g.* Ind. Ant. ii., 134 seq.
- Re. A recension of its own. It begins, for instance, with v. 3 of B. or v. 6 of M., an invocation of Sarasvatī; its v. 2 is D.'s last verse, H.'s v. 3, and M.'s v. 30; H.'s v. 6 is not in it; etc., etc.
- Rd. A fragment of, or rather miscellaneous collections from Nāgavarma, with a few additions of its own; fifty-seven verses in all.

The following three olē MSS. have been kindly put at our disposal by Mr. Tirumalē Syāmaṇṇa, Munshi of the Wesleyan Missionaries at Maisūr:—

1) Here and at other places where a reference to the text is made, every number to which the letter p. is not specially prefixed, refers to a verse.

- Sa. An independent fragment, stating its contents as follows: Nāgavarma cāndas | kavitālakṣaṇa | śatpādikrama | śaḍvṛttanema (our v. 230) | śatprāsabagē (hagē = rīti) | śatpratyaḥ | gaṇapraṣṭāra | gaṇotpattisthāna | gaṇadevatē | gaṇaprayogaphala || .
- Sb. Its recension resembles that of M., (K., L.), but is not identical with it. The editor, from fear lest the olēs might be damaged during the very damp monsoons at Mercara, returned it to its owner before annotating all its different readings; but nothing essential, he trusts, has been overlooked.
- Sc. This the editor has used only for Nāgavarma's Genealogy. From the circumstance of its containing the genealogy it follows that it somehow belongs to the recension of M. (K., L., and Sb.)

From this list it appears that, not taking into account the fragments and MS. Rb., at least four different recensions are represented by the MSS., II., which, as will be seen, is probably the oldest; then M.; thereafter Rc.; and lastly B. The present edition is a collection of the essential portion of all the MSS., with a few additions concerning the Ragaḷs. Of the very numerous different readings, so far as they are quite unimportant, such have been adopted as are metrically right; wherever necessary, different readings are adduced. As the present edition is first of all intended for schools, some indecorous epithets of Nāgavarma's wife, to whom the instruction is given, and the superstitious first line of v. 22 have been altered. Such alterations appear in different type, as do also all editorial additions in Canarese¹⁾, and some spurious verses of recension B.; other spurious verses *e.g.* 318, 322, 326, 330, 334 and 337, are given in the letters of the text, as they have obtained a certain popularity, and others, as they are valuable. An alteration, which is not marked in print, regarding the genuine terms of Nāki, Nākiga and Pināki, and which further on will be treated of in particular, has been introduced chiefly to avoid perverse discussions at school; Piṅgaḷa or another similar word has been put instead. It is to be regretted that, through renumbering the verses of the MS. at the printing office, many of the numerical references in English have become incorrect; a list of them appears among the corrections. The Index contains all the terms of any interest.

What Dr. Weber says²⁾ with regard to Kedāra's Vṛttaratnākara, a prosody in Sanscrit, viz. that its great popularity becomes already satisfactorily evident from the floating condition of its text, holds good also with regard to Nāgavarma's Prosody; it is in fact the only Kannaḍa Cāndas.

1) Concerning them the wording of the last line of v. 45 and that of the instance of the Sisa (270, 271) have been somewhat changed.

2) Über die Metrik der Inder, Indische

Studien, viii., p. 206.

Nāgavarma's original work did not contain six Shatpadis, but only one, viz. the Sarashatpadi, as v. 340, in which he states that he has explained the chief uses of the devāksharas or of the feet formed of syllables of the devas. This shows that he had no knowledge of the other Shatpadis, for none of these are built on the devāksharas, whereas the Sarashatpadi originally was a devākshara metre. Nāgavarma, on that account, put this his Shatpadi between the Elē and Akkarikē. Verses 318-338 of the text, therefore, so far as they are declared to be by Nāgavarma, are forgeries¹⁾. The same is to be said of verses 313 and 316 that are introductory to them. Here recension II., by adducing v. 316 (the only verse in which it alludes to the six Shatpadis) after its ch. 6 in an Appendix, clearly proves that they did not belong to the original text; and the indisputable text of H. (chapters 1-5), on this account, must have preceded those of the other recensions that adduce the spurious verses in the course of their texts. The whole recension of H. (chapters 1-6 and Appendix) appears to have been formed about 1300 A. D.²⁾ All that is contained in the Appendix of H., which comprises 27 miscellaneous verses (p. 130) but is not counted as a chapter, is not genuine; and H. fitly concludes its sixth or last chapter with v. 347 of the present text. In course of time a number of the said miscellaneous verses (and various others besides) were introduced into the text of other recensions, *e. g.* 14 of them that chiefly bear a superstitious character, into the first chapter of M. (p. 12, note 1; p. 130). It appears that no superstitious matter occurred in Nāgavarma's own composition, though three verses about the śubha and aśubha of the syllable-feet appear in the sixth chapter of H.³⁾; for obviously on account of their having never belonged to the established text, the first of them occurs with some alterations, as M. i., 41; and the other two are identical with M. i., 40, 44 (our v. 36)⁴⁾. So the 6th chapter of H. too, as it stands, is at least partly of a questionable character.

It is very remarkable that of the rules on Alliterations (42, 43, 50-55, 57, 59-61, 63 and 64) that are so essential to Canarese, verse 42 is found only in Sa., and v. 43 in the spurious supplement of H. and

1) It is strange that only three of the later Shatpadi instances (328, 335, 337) observe the rule (313-315) that each third line has a long syllable at its end, the others presenting at that place a short syllable that is to be looked upon as long; in these and in these alone the rule about the end of a Hemistich (27) seems to have been put into practice. 2) This was about the time when the later Shatpadis came into general use.

3) They are followed by two other verses (our 236=M. i., 76, and our 230=M. i., 69) that cannot be genuine; and then comes v. 347. 4) Regarding the state of M.'s first chapter further compare

e. g. p. 24, note 3.

in B., M., Rc., whereas the other rules are only in the recensions of B. and Rc.; from which circumstance it follows first that Rc. is comparatively late, and secondly that Nāgavarma did not include the subject of alliterations in his prosody, although he always made use of the simple, here and there of the co-ordinate ones (cf. p. 21, note 2). It is worthy of notice that the Lalitapada (v. 183) which presents the final alliteration, is repeated in the supplement of H. (v. 11), and there bears the heading "Caudanalakṣhaṇa" (Ra. Caudalakṣhaṇa), as if it were a Catuṣpada (ṣau=catuṣ).

The recension of B. and that of the fragment Sa. are most probably not yet one hundred years old as there occurs in it a quotation from the Canarese Jaimini Bhārata (p. 125, note 1) which work belongs to about A. D. 1760. They have apparently used the Kavijihvābandhana (on poetical composition, etc.)¹⁾, Rc.²⁾ and M.³⁾

The verses (37, 38) on the Refrain (B., Sa.) and the Verse-lines (B., M.) are certainly spurious⁴⁾. The genuineness of a few other verses

1) See 34. p. 12. 42. p. 16. 65.

2) See 50-57. 59-61. 63. 64.

3) See *e. g.*

vs. 16-21. Vs. 286 and 316 the Kavijihvābandhana seems to have taken from one of the recensions. A remarkable instance with regard to the carefulness bestowed on recension H. is evinced by v. 29 being repeated in its supplement with a slight difference at its beginning, viz. ನಿಯತಂ instead of ನಯದಂ; ನಿಯತಂ is the reading of M. (i., 63). The insignificant scholarship displayed in the recension of B. appears, for instance, from its verses regarding the formation of the Kanda. Everybody who takes the trouble of scanning Canarese Kanda verses, will find that the 6th foot of each Hemistich is to be either an Amphibrachys (— —) or a Proceleusmaticus (— — —). But the said recension whilst in no less than three verses (283, 287 and another not contained in the text) allowing the use of the Amphibrachys for the 6th place, does not even allude to the essential rule that a Proceleusmaticus may be its substitute. It is true, even Nāgavarma himself seems to have omitted to introduce this special rule, as v. 288 which contains it, cannot be genuine; for it occurs in the supplement of H., from which it has been transferred to the first chapter of M. (and Sb.; see p. 24, note 2, and corrections), and at the same time contains a form of the Na gaṇa that is foreign to Nāgavarma, and is probably a Tēlugu Indra (=N) gaṇa. Under the impression that Nāgavarma could not have overlooked the rule regarding the Proceleusmaticus, the editor has tried, as No. 258 shows, to find it in v. 283, translating its conclusion as follows: "śaśipura (— — —, i. e. makharipu), not being at 6 (vishayādri, i. e. if śaśipura does not occur at 6), let purārī (— —) be (there)." Against this translation (adri=meru), however, three objections must be raised, viz.: 1) that śaśipura (śāndrapura) is an obscure word scarcely fit for expressing a name of Śiva; 2) that Nāgavarma would have avoided the license of later writers to use the mutilated form of the Nominative (śaśipura instead of śaśipuram); and 3) that śaśipuravishayādri has a different meaning in v. 287, though there some MSS. read śaśipurahāṇādri. The reading of the verse ought to have been somewhat different (and it may have been so) to allow the editor's exposition. So the translation of the sentence as it stands is: "at śaśi, pura, vishaya and adri (i. e. the odd places) not being (i. e. let it not be! But at the even places) let purārī be!" 4) Nāgavarma never uses śaraṇa; verses 318-320, 324, 327, 331, 335, wherein the word occurs, do not belong to the original.

becomes slightly questionable on account of some grammatical irregularities¹⁾. A peculiarity is that the Ragaḷēs (254 seq.) appear to be misplaced in the work; for, being not bound (at least for several centuries) to only five Mora-feet, they, as regards their form, ought to have followed the Aryēs; their feet fall under the rules of the later Canarese Shaṭpadis. As to the Ragaḷēs only v. 254 is original, and it says very little, the words "included within certain feet" in No. 243 being an editorial addition; after it in M. there is the dry remark: "one has to look for them" (in other works?). Concerning both the Ragaḷēs and the later Shaṭpadis the authors of the rules have neglected to point out the number of feet as well as their different forms; and again none of them has called attention to the circumstance that no true Canarese foot is to begin with an Iambus. The editor, therefore, has supplied the necessary remarks in this respect.

According to verse 22 Nāgavarma took Piṅgala (Piṅgaḷa) as his guide in composing his work, calling it Chandombuddhi (23). This statement by itself leaves it somewhat doubtful whether he meant only the Samskr̥ita Piṅgala, or also the so-called Prākṛita Piṅgala; but he more than probably, to some extent, meant both. It will prove advisable first to show his general plan as stated in his own words. He says there are "three and a half languages (bhāshā), viz. Samskr̥ita, Prākṛita, Apabhramśa, and Paiśācika," (probably calling the last one "half a language" as being spoken only by barbarous tribes); "the bhāshā-jātis," he proceeds, "that are born of them, are those of all the 56 countries²⁾, e.g. (the countries called) Draviḍa (*i.e.* Tamiḷa)³⁾, Andhra, and Karṇāṭaka. There (*i.e.* in them, the 56 jāti languages) are the three kinds of Vṛttas, called sama, ardhasama and vishama; there (*i.e.* in them) are the 26 Chandas', called Uktē, etc." If we follow H., the oldest of our recensions, Nāgavarma goes on to say (p. 23, note 2; v. 68): "Apart from them (the twenty-six Chandas' and their Vṛttas) are the Jātis (also common to all the countries), to which e.g. the Mālāvṛttas, Daṇḍaka⁴⁾, Ragaḷē, and mātṛāgaṇaniyama Skandhaka (Kanda) belong⁵⁾. Apart from

1) For instance, in v. 164 occurs ಸೆನಳವ instead of ಸೆನಳ; in v. 203 ಸೆನಳ is scanned ॐ—ॐ instead of ॐॐॐ, see p. 96 ಸೆನಳ = ॐॐॐ—; v. 227 has ಅಪ್ಪಾಸಿದ instead of ಅಪ್ಪಾಸಿದಂ.

2) Shaṭpañcāśat sarva vishaya; for shaṭpañcāśat, in later works, generally ṣappanna is substituted.

3) Draviḍa (Drāviḍa), in South India, only means Tamiḷ; and all other meanings given by Northern writers and their followers to the word are highly perplexing to a Southerner.

4) These two classes are samavṛttas.

5) Ragaḷē (Raghaṭē) occurs in Tēḷugu as Ragaḍa; a Tēḷugu Daṇḍaka seems to belong to the Mora metres; the Kanda bears the same appellation in that language.

them (the Chandas' and Vṛttas? or the general Jātis?) again are all those which are born of the languages of Kārṇāṭaka, Andhra, Drāviḍa, Varāṭa, Lāṭa, Mālava, Gauḷa, Gurjara, Kālīṅga, Aṅga, Vaṅga, Keraḷa, Bāhlika, Magadha, Ceri, Vācāla, Pañcāla, Veṅgi (different from Andhra!), Tālava (Tauḷava?) and other countries; and they form the (particular) Jātis of the languages of all the countries (sarvavishayabhāshājāti), and (for Kārṇāṭaka) are the following: Madanavati, Akkara, Caupadi, Gitikē, Elē, Tivadi, Utsāha, Shaṭpadi (*i.e.* Sarashaṭpadi), Akkarikē, and Chandovatamsa."¹) After this the author states (v. 69, 70): "For each kind (jāti)², in a two-fold way, from Uktē to Utkṛiti, I will give (thee) instruction. In the two languages thus mentioned³ (by me) I will hence let thee know concerning (what is common to) the languages etc. of all the countries (sarvavishayabhāshādi)." Further, after the Ragalēs, in verse 281 he says: "Thus, in this order, in all ways, I have informed thee concerning (what is common to) the languages etc. of all the countries; henceforth learn (also) the mode (anda) of the Kanda!" Then, after the Kanda and the other (Sanskrit) Mora-feet metres, he begins with the prose-heading: "I will (now) state the (particular) Jāti of the Kārṇāṭaka country"; and proceeds in verse 296: "I have let (thee) know in full (what is common to) the languages etc. of all the countries; I will (now) relate the mode (anda) of the Kārṇāṭaka language."

The above statement appears to say that in the Samskrīta, Prākṛita, Apabhramṣa and Paiśācika as well as in all the 56 Jāti languages (*i.e.* daughter-languages) there occur the three chief kinds of Vṛttas; and, as a different class, the Mālāvṛttas, the Daṇḍaka (Vṛttas), the (mātrāgaṇa) Ragalēs and the mātrāgaṇa Kanda, which are Jātis (that are based on the prosody of the mother-languages, and occur also in all the languages). Different from these two classes are the (particular) Jātis that have (independently) arisen in the languages of all the countries (and may to some extent occur in them).

So the division of all metres into the two classes: Vṛtta and Jāti,

1) An Ela metre, according to C. P. Brown's Dictionary a carol or catch, is also in Tēlugu; Tēlugu possesses also Akkara and Utsāha.

2) Here Jāti as in bhāshājāti, must denote "kind", and be the same as "anda".

3) The "two-fold way" and the "two languages" seem to be identical; Samskrīta for the classical language, and Prākṛita (in a general sense of the word) for all the languages, which, according to former Hindu notions, have arisen from Samskrīta. Nāgavarma appears to say that verses 72-295 of the text (so far as they are his) belong partly to the Samskrīta Piṅgala, partly to the so-called Prākṛita Piṅgala.

that appears in *Halâyudha* and which had existed even for some time before him, occurs in *Nāgavarma*; although it is not exactly based on the difference between metres that are formed of syllable-feet and metres that are formed of Moras and Mora-feet (as is the case with *Halâyudha*, etc.)¹⁾, for also the *Mālāvṛittas* and *Daṇḍaka vṛittas* are counted with the *Jātis*. In the secondary prose-paragraph of the text under No. 55 (that with slight differences occurs in MSS. B., D., and Re.) the term "jāti" can only denote "kind" in a general sense²⁾.

Comparing the present text of *Nāgavarma's* work (including the 8 metres peculiar to Rb.: 144, 145, 146, 162, 169, 187, 192, 197) with the *Samskr̥ita Chandas* of *Piṅgala* as it lies before us in the 8th volume of Dr. Weber's excellent "*Indische Studien*," it appears that *Nāgavarma's* introductory verses 24, 26, 27 and 34 occur, with some modifications, in the first chapter of *Piṅgala*; instead of the six or seven cases in which according to P. a syllable may be long, N. with certain later writers (*e.g.* *Kedārabhaṭṭa*, W. 215), takes only five such cases for granted. P.'s general arrangement (with which that of *Kedārabhaṭṭa* agrees) has been quite inverted by N., P. beginning the profane metres (*laukika chandas*) with the *Gaṇa*chandas, and N. with the *Akshara*chandas; N. therefore brings in the *Caesura* (v. 39) just before the *Akshara*chandas, as vs. 40-66 do not belong to the original recension. Further, P. introduces only 21 species of *Samavṛittas*, but N. 26. P. adduces for his species from *gāyatrī* to *utkṛitī* only 87 instances; N. for the very same no less than 136, and including the instances for *Uktē-Supratishṭhē*, altogether as many as 156.

The following table showing the numerical difference regarding the *Samavṛittas* of P. and N. may be acceptable³⁾—

Species.	Number of instances that occur		
	in P.	in N.	in both P. and N.
<i>gāyatrī</i>	1	8	1 (96)
<i>ushnīh</i>	1	11	none
<i>anushṭubh</i>	3	6	3 (111, 112, 113)
<i>br̥ihatī</i>	3	9	2 (118, 122)
<i>pañkti</i>	6	6	4 (126, 127, 128, 131)
<i>trishṭubh</i>	12	15	8 (132, 133, 135, 136, 138-140, 142)
<i>jagatī</i>	19	16	11 (147-152, 158-162)

1) Cf. ps. 22, 23; Weber ps. 288, 289. 2) After *Tālavṛitta* D. has still a *Dindēma vṛitta*, called *Dīṇḍima vṛ.* by Re., and *Mattebha* (!) by B. 3) The *garva*, *harivara* (p. 26), *ratānta* (p. 27) of H., and the *māṅgalikē* (p. 48) of Rb. are not included.

Species.	Number of instances that occur		
	in P.	in N.	in both P. and N.
atijagati	6	8	3 (163, 169, 170)
śakvari	6	5	3 (171, 172, 174)
atiśakvari	4	6	2 (177, 178)
aṣṭi	3	5	none
atyāṣṭi	7	7	5 (188-191, 193)
dḥṛiti	3	4	2 (194, 195)
atidhṛiti	2	4	2 (199, 200)
kṛiti	2	4	none
prakṛiti	2	4	2 (206, 207)
ākṛiti	1	4	1 (211)
vikṛiti	2	3	1 (215)
saṅkṛiti	1	4	1 (218)
abhikṛiti	1	3	1 (221)
utkṛiti	2	4	2 (224, 225)
	87	136	54

Thus N.'s present edition has only 54 Samavṛittas in common with P. Of these 10 bear totally different names in P.'s work¹⁾; the names of 7 again differ to some extent²⁾. A whole class of Samavṛittas, the Mālāvṛittas, do not occur in P.³⁾

Thirty-one of the Samavṛittas that are peculiar to P., are the following:—

1. Kumāralalitā,	— — — — — — — .
2. Hamsarnta,	— — — — — — — .
3. Mayārasāriṇī,	— — — — — — — — — — .
4. Upasthitā,	— — — — — — — — — — .
5. Ekarūpa,	— — — — — — — — — — .
6. Vātermī,	— — — — — — — — — — .
7. Vṛintā,	— — — — — — — — — — .
8. Syenī,	— — — — — — — — — — .
9. Cāṇālākṣhikā,	— — — — — — — — — — — .
10. Tata,	— — — — — — — — — — — .
11. Kāntotpīḍā,	— — — — — — — — — — .
12. Navamālinī,	— — — — — — — — — — .
13. Varatana,	— — — — — — — — — — .
14. Jaladharamālā,	— — — — — — — — — — .
15. Gaurī,	— — — — — — — — — — .
16. Lalanā,	— — — — — — — — — — .

1) I state the verses, adding P.'s names: 127, rukmavati; 131, buddhavarī; 142, kuṇḍa-ladanti; 169, kanakaprabhā; 174, varasundarī; 193, avitatha (kokilaka); 194, vibudhapriyā; 195, kusumitalatāvellitā; 199, vismitā; 206, dhṛitārī (śaiśavadanā). 2) 113, 147, 158, 160, 191, 211, 225. 3) The term of mālāvṛitta does not occur in the St. Petersburg Lexicon.

17. Praharshaṇi,	--- u u u u - u - u - - .
18. Gauri,	u u u u u u u u u u u - - .
19. Kuṭilagatī,	u u u u u u - - u - - u - .
20. Asambādhā,	--- - - u u u u u u - - - .
21. Aparājitā,	u u u u u u - u - u u - u - .
22. Kuṭila,	--- - u u u u u u - - - - .
23. Rishabhagajavilasita,	- u u - u - u u u u u u u u u - .
24. Sailaśikhā,	- u u - u - u u u - u u - u u - .
25. Varayuvati,	- u u - - - u - - - u u - u u - .
26. Yamāpatrapatita,	- u u - u - u u u - u u u u u u - .
27. Atiśāyini,	u u - u u - u u - - u u u u - - - .
28. Vanamālā,	u u u u u u - u - - u - - u - - u - .
29. Suvadanā,	--- - u - - u u u u u u - - - u u u - .
30. Vṛitta,	- u - u - u - u - u u u - u - u u u u - .
31. Aśvalalita,	u u u u - u - u u u u - - u u u u - u u u u - .

Regarding the Pauses (yati) in N. it will be readily observed that those of vs. 126, 131-133, 136, 139, 147, 149-151, 158, 159, 206 and 211 do not agree with those pointed out for them by P. Several times the recensions of N. differ from each other with regard to the place of the Caesura (vs. 132-134, 153, 164, 171, 174, 175, 178, 179, 189, 198, 202, 214). Besides yati, N. has usir (breath), virati, virāma, viśrama, viśramaṇa, viśrānta, viśrāma. Where the Caesura is not indicated by him, he, like P., appears to mean that it is at the end of the line. (In Rb. I have met no reference to Caesura).

Dr. Weber's above-mentioned volume enables us also to compare the Samavṛittas of the present text with those contained in the Sanscrit Prosody, called Vṛittaratnākara, by Kedarabhaṭṭa who lived before the 13th century, but after Halāyudha, who, as it appears, wrote his commentary on Piṅgala, the Mṛitasanjivini, towards the end of the 10th century (W. 184, 193, 206, 417). Sixteen Vṛittas that do not occur in P., but in Nāgavarma, and the Vṛittaratnākara though partly bearing different names, are the following:—

1. Viçitra (95, also in H.), Kedarā's Somarājī	10. Śrī (146, only in Rb.)
2. Kumuda (97, also in H.), K.'s Ramaṇi	11. Nīrupaṇa (153, not in H., but M.), K.'s Priyamvadā
3. Mukula (98, also in H.)	12. Lalitapada (155, also in H.), K.'s Abhinavatāmarasa
4. Madhumati (Sulabha in M., 108; not in H., but M. and Rb.)	13. Candrikā (156, not in H., but M.), K.'s Candravartman
5. Bhadraka (120, also in H.), K.'s Bhadrīkā	14. Sukesara (Suraṅgakesara, 181, also in H.)
6. Maṇiraṅga (130, also in H.), K.'s Maṇirāga	15. Jagadvandita (184, also in H.), K.'s Khagati
7. Candrikā (137, also in H.), K.'s Bhadrīkā	16. Pañcācāmara (187, only in Rb.)
8. Mānikya (141, not in H., but M.), K.'s Caikarūpa	
9. Sumukhi (144, only in Rb.)	

From this list it seems to become certain that there is a very close connection between the *Vṛttaratnākara* and the recension Rb.; see Nos. 4, 9, 10, 16; cf. verse 169; but three of its instances (145, 192, 197) are neither in *Piṅgala* nor *Kedāra*. M. has four forms of its own, Nos. 4, 8, 11, 13, that are in K.; but the names do not agree at all, except in some measure in No. 13; but cf. p. 54, No. 181. Recension H., in company with the others, shows nine forms of K., Nos. 1, 2, 3, 5, 6, 7, 12, 14, 15; but only four of them (3, 5, 6, 14) bear the same appellations.

About further differences in names and form it is to be remarked that there occurs a *Hamsamālā* (110) for *Ushṇīh* also in K., but its form is somewhat at variance (— — | — — | —); *Mandānila* (127) is *Piṅgala*'s *Rukmavatī*, K.'s *Campakamālā*; *Sāndrapada* (only in M., 142) is P.'s *Kuḍmaladanti*, K.'s *Sāndrapada*, etc.; the *Drutapada* (154) has a somewhat different shape with K. (— — — | — — — | — — — | — — —); *Mañjubhāshiṇī* (*-bhūshiṇī*, 169) is P.'s *Kanakaprabhā*, K.'s *Mañjubhāshiṇī*; *Vanamayūra* (174) is P.'s *Varasundarī*, K.'s *Induvadanā*; *Kauakābjaniya* (193) or *Narkuṭaka* (only in M., No. 181) is P.'s *Avitatha* or *Kokilaka*, K.'s *Narkuṭaka*; and *Meghavisphūrjita* (199) is P.'s *Vismitā*, K.'s *Meghavisphūrjita*. How are such differences to be accounted for, side by side with the coincidences? Two remarkable circumstances, in this respect, are still to be taken notice of; the first is that K.'s *Campakamālā* is N.'s *Mandānila* (127), whereas in Canarese the so common *Campakamālā* (206, 230) is called by P. the *Dhṛitaśrī* (by others *Pañcakāvalī*, etc.), and is not in K.; the second is that another *Vṛtta* celebrated in Canarese, the *Mahāśragdharā* (210, 230)¹⁾, is neither in P., nor in K. (although it is in recension Rb.). The Southerners seem to have worked with some independence.

The *Drutapada* of Nāgavarma (154) which, as has been remarked, is somewhat different from that of *Kedāra*, is indetical with the *Drutapada* of *Varāhamihira* (who lived from 505-587 A.D.)²⁾; and further, N.'s *Lalitapada* (155) which is called *Abhinavatāmarasa* with K., bears the same name in *Varāhamihira*'s *Bṛhatsamhitā*. But then N.'s *Candrikā* (137) which is K.'s *Bhadrikā*, is called *Prasabha* by *Varāhamihira*.

¹⁾ There is no *Mahāśragdharā* in the St. Petersburg Sanscrit Lexicon. The *Mahāśragdharā* has been employed in the Canarese *ĉandraprabha*, c. g. vi., 66, a Jaina composition of 1189 A. D.; and it is not an invention of Nāgavarma, as he c. g. in his *Kāvyaśloka* (v., 84) cites a verse composed in it. The beginning of that verse is cited also in *Sābdamaṇidarpaṇa* (Mangalore edition) p. 377 (ಪ್ರದೀಪಿತ etc.). Also the *Abhinava Pampa Rāmāyaṇa* has the *Mahāśragdharā*. ²⁾ J. R. A. S., N. S., ii., 1, p. 407.

Continuing the comparison between the *Saṃskṛita* *Piṅgala* and *Nāgavarma*, it is found that of the *Ardhasama vṛttas* in *P.* none occurs in *N.*, and that of the *Vishama vṛttas* in *N.* the *Tripadonnati* is not in *P.*

P.'s work is composed in short prose-sentences, the bulk of that of *N.* in verse. Where *N.* teaches the formation of a metre, he gives the verse the form of the metre in question. This peculiarity occurs also in the *Vṛttaratnākara* (W. 207), in the commentary on *Varāhamihira's* *Bṛhatsaṃhitā* by *Bhaṭṭotpala* who belongs to the 10th century¹⁾, and in the *Srutabodha* by a *Kālidāsa*²⁾. *N.* employs, as has been stated above, various Alliterations, a circumstance that perhaps may be significant regarding his age, as the use of Alliterations has been considered to be a characteristic of later (Sanskrit) works³⁾; all the Canarese works which *N.* quotes in one of his treatises, the *Kāvyaśālokana*, however, show at least the simple Alliterations; and the culture of Alliterations first for distinctly marking out the verse-lines and then also for giving pleasure to the ear, originally may have taken place in a conspicuous manner in the South. Of the licence of writers on Prosody later than *Piṅgala*, *e. g.* of *Prākṛita Piṅgala*, *Kedārabhaṭṭa*, and *Dāmodara* (the source of whose work, called *Vāṇībhūṣaṇa*, is the *Prākṛita Piṅgala*, and a certain copy in MS. of whose work dates either from 1633 or 1555 A. D.)⁴⁾, in allowing a short consonant to remain short before a double consonant the second part of which is a *Repha* (W. 224 seq.), nothing is found in *Nāgavarma's* original⁵⁾.

Nāgavarma, like *Piṅgala*, uses the syllables *ma*, *ya*, *ra*, *sa*, *ta*, *ja*, *bha*, *na* for the eight syllable-feet; but he goes further, giving each syllable-foot a peculiar name. In the present text the *Molossus* (— — —) is the earth (*urvi*, *kṣhoṇi*, *kṣhmē*, *dharāṇi*, *dharē*, *dhātri*, *bhū*, *bhūmi*); the *Bacchicus* (— — —) water (*ambu*, *kuṣa*, *jala*, *toya*, *payas*, *salila*); the *Amphimacrus* (— — —) fire (*agni*, *anala*, *kṛiṣānu*, *jātaveda*, *jātavedas*,

1) St. Petersburg Lexicon; J. R. A. S., N. S., ii., 1, 410 Weber 203, 205, 207. 2) Weber 166, 216; Colebrooke, p. 392. 3) Weber 201, 391. 4) The St. Petersburg Lexicon, s v *Rāghavadeva*, states that *Rāghavadeva* was the father of *Dāmodara* and the grandfather of *Sārṅgadharma*. Is this *Dāmodara* the author of the *Vāṇībhūṣaṇa*? *Sārṅgadharma* lived 1363 A. D.; Ind. Ant. i., 250, note. 4) The licence is met also in *Tēlugu*; see the instances in Mr. Brown's grammar. The rules regarding Canarese sibilas, *i. e.* fleeting consonants, the observation of which appears in *N.'s* verses, are of a quite different character; see *Sābdamaṇidarpana*, rule 36 seq. This grammar, however, in rules 59, 60, acknowledges that in prosody some make use of the mentioned objectionable licence regarding the *Repha*; and with Canarese writers of the latest period it is not uncommon; in the period just preceding it the *Repha* was very often elided, *e. g.* *prabhu* became *pabu*; *prauḍha*, *pauda*. A curious word is *pavāda* with the *Līṅgāṭas* (also in *Tēlugu*), denoting a wonderful act done by a *Jaṅgama* to convince others of the truth of his tenets; it probably is *pravṛād* (*pravṛāj*).

jvalana, jvālë, teja, pâdapâšana, pâvaka, marudishṭa, mâruteshṭa, vahni, vaiśvânara, śikhi, hutavaha, hutâšana); the *Anapaestus* (—) wind (anila, pavana, pavamâna, marut, maruta, mâruta, vâta, vâyu, śvasana, samîraṇa); the *Antibacchicus* (—) the sky (ambara, âkâsha, gagana, viyat, vyoma); the *Amphibrachys* (—) the sun (ambujamitra, arka, âditya, ina, kumudâri, kharakara, dinapa, dinâdhipa, divâkara, bhânu, bhâskara, ravi, saroruhamitra, sûrya); the *Dactylus* (—) the moon (abjâri, indu, kokanadavairi, çandra, vârijaripu, vidhu, šaši, šitakara, sarojaripu, soma, himakṛit); and the *Tribrachys* (—) heaven, a deity and Indra (aditijapura, animisha, amara, indra, indranilaya, indrapura, kuliša, kulišadhara, tridaša, diva, divija, divijapura, deva, devâdhipapura, nagahara, nâka, pura, šatamakha, sura, surapa, surapura, svarga). Regarding the term of *Gaṇa* that in the *Samskrîta Piṅgala* is restricted to the five Mora-feet, it is to be said that Nâgavarma, with *Halâyudha* (W. 335, 414, 415), uses it also for the syllable-feet; and, with the *Prâkṛita Piṅgala* (W. 291), also for all possible Mora-feet.

Besides N., like P., denotes long syllables by the syllable ga, or by the terms guru, çetojâta, dîrgha, the Canarese biṇṇu, vakra, and the Canarese kônku; and short syllables by the syllable la, or by the terms laghu and the Canarese say (sayka, sayta, saytu, saypa).¹⁾ But he calls long syllables also by the names of Rudra (aṅgajanmântaka, indudhara, iṣa, iṣâna, iṣvara, kapardi, kâmapradhvamsi, kâmahara, kâmantaka, çandradhara, triyambaka, deva, nîlakaṇṭha, puramathana, bhava, bhûtagaṇeša, madanahara, mârâhara, rudra, šarva, somešvara, hara, himâmšušekhara); and short ones by the names of Viṣṇu (daityâri, murântaka, vaikunṭha, hari).

N. using a crooked perpendicular line (kônku gëřë, vakra) as the sign for a long syllable, and a straight perpendicular line (saytu gëřë) as that for a short one, is a circumstance previously met with in the *Prâkṛita Piṅgala* and *Vṛittaratnâkara* (W. 215, 427).

N. agrees with P. in employing certain words to express numerical values; but a list of those used in our text (not excluding the spurious verses) will show a considerable difference²⁾:—

1) Nija (=short) in vs. 42, 43 is spurious.

2) It will not be without interest to compare the list of Nijaguna yogi's *Vivekaçintâmaṇi*, under the heading of gaṇitasajûḥ: 1. rūpa (P.), bhûmi, çandra. 2. yugma, yugala, yuga, bâhu, pâda, paksha, nayana. 3. haranayana, agni, pura, vararatna. 4. kashâya, veda (P.), varṇa, âsrama, samudra (P.). 5. haravaktra, vrata, indriya (P.), bâpa, vishaya, paṇḍava, bhûta (P.). 6. řitu (P.), rasa (P.), skandha, mukha, vodânga, karma, varṇa, daršana, artha. 7. muni, giri, râjyânga, turaga, dhâtu, sabhânga, svara (P.), sâgara. 8. vasu (P.), diggaja, mada, karma. 9. randhra, nidhi, rasa, graha, ratha, bhakti. 0. bindu, çûnya, nâsti, anusvâra, gagana, pârṇa. Herewith concludes the list.

1.	2.	4.	5.	6.
khaçara	kara	ambudhi (P.'s samudra)	kāmabāṇa	ṛitu (P.)
garuḍa		ambunidhi	kāmāstra	kara
pannagarāja	3.	jalanidhi	bāṇa	khara
bhujaga	pura	yuga	bhūta (P.)	rasa (P.)
mṛigadhara	vahni	vārdhi	vishaya	
śaśi	śikhibraja	śaradhi		
sura				
7.		8.		9.
agendra	muni (P.'s ṛishi)	āśāgaja	diś ¹⁾	nidhi
adri	yati(?)	kari	diśākari	rundhra
kulagiri	śaila	gaja	diśāgaja	0.
giri	hayatati	gajavraja	diśē	ambara
turagavrāta	hayanikara	gajavrāta	nāga	
dineśahaya	hayavrāta	danti	madagaja	11.
naga		dikkari	vasu (P.)	rudra (P.)
		digdanti	hari	hara ²⁾
12.		14.		16.
arka (P.'s āditya)	padminimitra	manu		dharapīśvara
dinakara	bhānu			mahīśvara
dinanātha	bhāskara	15.		rāja
dinapa	mārtanḍa			
dineśa	ravi	paksha		20.
divasakara	vidyādhara			rāvaṇakara
divasādhipa				

Nāgavarma has the old significations for a verse-quarter: pada, pāda (with Piṅgala: pāda, iv., 10), in Canarese aḍi. Caraṇa and aṅghri, that are used by Kedāra to denote the same (W. 328), occur only in spurious verses. A Mora is called mātṛē by N.³⁾; the name "kalē" used by Kedāra (W. 309), is not used by him.

It has been stated above as a peculiarity of N. that he gives names to the eight syllable-feet (aksharagaṇa); again differing from P. he calls the five Mora-feet (mātrāgaṇa): giriśam, dhūrjaṭi, śarvam, purāri, makharipu⁴⁾, these forms of Siva's names expressing at the same time the forms of the feet. (The foot na=0000, in v. 288, is not genuine).

1) In Piṅgala it denotes 10.

2) Bhaṭṭotpala has also Madanahara, W. 205.

3) The mentioning of mātṛē in the spurious verso 53 (Re., B.) is inopportune. 4) Purāri does not occur in Halāyudha's Abhidhānatnamālā, which Nāgavarma used for composing a Nighaṇṭu; but it occurs in the Trikāṇḍaśeṣha, a supplement to the Amarakosha, by Puruṣhotama; makharipu is not with Halāyudha, and does not occur in the St. Petersburg Lexicon.

Such are the comparisons that chiefly suggest themselves with regard to the *Sanskṛita* Piṅgala and Nāgavarma. It would be interesting to minutely compare also the so-called *Prākṛita* Piṅgala, as some of the peculiarities of N. may possibly be found in it; but the editor is unable to adduce more than a few points. Dr. Weber¹⁾ says that the *Prākṛita* Piṅgala is a much later work than the *Sanskṛita* P., and that its sūtras are composed in verse, and contain a great number of new *termini technici*. In it, as in Nāgavarma, the term "gaṇa" has a more general meaning; the Amphibrachys (— —) is called ja and payodhara, a term that however is not in N.; and the āryāgīti bears the name of skandhaka, a circumstance that is met with also in N., his Kanda (a tadbhava of skandhaka) being the āryāgīti²⁾. Mr. Colebrooke, in his article on Sanscrit and Pracrit Poetry (p. 412 seq.), remarks that besides the Jāti metres that are noticed in treatises on Sanscrit prosody, other kinds belonging to the class of metres regulated by quantity are specified by writers on Pracrit prosody. As instances of such metres he mentions the Dohā, Gāhā (gāthā), Mahārāshṭra, Rola, Shaṭpadika, and others; but though as to names the Duvayi (295)³⁾, Gādē (253) and Shaṭpadi of the present text may be compared, none of them appears to coincide as to form with any instances in Nāgavarma.

Nāgavarma knows only one kind of true Canarese metres: the devākshara-feet metres⁴⁾, as he classes the Raghaṭē (Ragaḷē) with the Jātis that are common to all the countries. He adduces two Samavṛittas (308, 309) among them, but theoretically their feet belong to the Canarese Mora-class. The Ragaḷēs (a sort of Dvipada) are built on exactly the same principle as the later Shaṭpadis (318 seq.), that

1) Ps. 202, 203, 291, 295, 304. 2) As the skandhaka (or skandha, for the Canarese tadbhava is kanda) that is very common with Nāgavarma, is borrowed from the *Prākṛita* Piṅgala (W. 295) and was known to Varāhamihira (505-587 A. D., W. 294, 304), the beginning of the composition of the *Prākṛita* Piṅgala may have taken place in the 5th century. It is necessary to note this with regard to the Canarese works preceding Nāgavarma's, as also in them the kanda is frequently used, as one learns from the quotations in N. About the use of the āryā-metre at a certain period (with Aryabhaṭṭa, who was born 476 A. D., Varāhamihira, etc.) see W. 209. 3) Regarding the Duvayi's scheme as represented by verse 295, it has been omitted to adduce it in the text; it is as follows: — — — — — * — — — — — | — — | — — | — — | — — | — — || — — — — — * — — — — — | — — | — — | — — | — — | — —. It would appear as if the foot preceding the long syllable in the end, were to be the purāri, a circumstance that would affect also the form of the scheme under v. 293. 4) This name is founded on v. 340 where N. says he has told the employment of the devāksharas.

nowadays are the commonest metres, but were unknown to N.; they contain a certain number of Moras, from three to five, in a certain number of feet that bear no particular name and may vary in form. The devā-kshara-feet metres (296 seq.), however, are based on feet that, like the Samskr̥ita Mora-feet with N., have names which show the forms of the feet to be used, and form three classes. Regarding the employment of these feet to some degree a striking uncertainty exists, as the number of Moras, whether for the verse-lines or the whole verses, is not mentioned (cf. p. 97, note¹). To throw some light on the state of lexicography in South India at Nāgavarma's time²) the three classes with their respective name-feet are quoted alphabetically—

- I. Class:* aja, jalasambhava, padmabhava, bisaruhajanma, bisaruhodbhava, brahma, vanajasambhava, sarasijabhava.
- II. Class:* adhoksbaja, upendra, jālaruhodara, pōḍē alara, madanapitri, mandaradhara, vanaruhodara, vishpu, sarajijodara, hari.
- III. Class:* īśvara, kandarparipu, kāmāntaka, kāmāri, bhujagapaksha, madanahara, rudra, śaṅkara, hara.

The name-feet are of:—

- the first class:* ajanē, dhātṛi, nāki, būmmam, brahmā, surapam;
- the second class:* kamsāri, govindam, narakāri, nākigam, parahitam, muraripu, murabara, śripati, hṛidayeśam.
- the third class:* kandarpari, kāmari, kāmāntakam, gaṅgādhisam, girijākāntam, girijānātham, cāndramauli, trijagadguru, nilakaṇṭham, puramathanam, pramathādhipam, bhujagadhāri, bhūtāgrāpi, madanadhvamsi, madanaripu, vṛishabhalakshyam, śūladharam.

There remains still a word to be said about Chapter 6, containing the six Pratyayas. Nāgavarma introduces them with the words “hence I will nicely explain to thee, as well as I can, the six pratyayas.” As the aphoristical text is rather corrupt, various different readings have been adduced. Recension M. (K.) introduces the pratyayas with the following śloka: prastāro naṣṭamuddiṣṭāmekā-dvy-ādi-la-ga-kriyā | saṅkhyānamadbhayogaś ča śaṭ-pratyayamiti smṛitaḥ ||. It can scarcely be doubted that this verse has been taken from Kēdāra, the only difference between this verse and one in K. being that K.'s verse

1) Regarding the Madanavati, however, the number of Moras of which is certain enough, a verse is added in H., Ra. and M., stating to an inquirer that in this case there are 22 Moras; the metro of the corrupt verse looks somewhat like the Tripadi: ಸೂನಿಯಮಂಸಳ * ಸಸತಮಿ ನಲ್ಲದೆ | ಸಸತಮಿಪ್ಪದಿಪ್ಪತ್ತೆರನು ಮಾತ್ರಸಳಕ್ಕುಂ | ಸೂನಿಯುತಿ ಮದನವತಿಗೆಂದುಂ. ||

2) Cf. the list of proper names for the long and short syllables, above p. xiv.

concludes "pratyayāḥ śaṭ prakīrtitāḥ" (W. 426). See also the remark on H.'s 6th Chapter above in p. v.

The following literal translation of Nāgavarma's traditional Genealogy is offered, as met with in MSS. L., M., Sb., and Sc. that as to age may form the second recession: "The Veṅgi country (said to be now the Northern Circars, but not identical with Andhra, see above p. viii.) was conspicuous as being a surpassing one in the world; and in the seven grāmas that are as if countless in that country, was (*or is*) the charming Veṅgipaḷu (*or* Veṅginagara). Vēṇṇamayya, an equal of Vibhudeva, a clever man, was conspicuous in this world like Ambujabhava, always like a treasure of good qualities. Pēṇṇamayya, a man of pure qualities, was as conspicuous as skilful. . . . (He, Pēṇṇamayya). . . . excelled Cupid in beauty, bore the form of Ambusambhava, and was a man of good conduct in the Kauṇḍiṇya gotra. For that vipra of extensive renown, for the dvijanma who was the beloved son of that man, there was a good wife who surpassed the virtuous Arundhati; her name was Kauṇḍi kabbē. When to that Kauṇḍi kabbē and Vēṇṇamayya who was conspicuous as a mine of glory, Dāmamayya was born in Cupid's form, he (Dāmamayya) being praised by the world became conspicuous. His (Dāmamayya's) modest wife abounding in world-famed good qualities, possessing a charming form, in every respect surpassed even Girijātā; her name was Kunda kabbē. To Kunda kabbē who was conspicuous in the said manner, and to Dāmamayya who was called a man of blameless qualities, the firstborn son was Vēṇṇamayya, a person of world-praised renown, honoured by the dvijas, one of Manu's road. He (Vēṇṇamayya) was conspicuous as gifted with perfect qualities, being called lord of śrī-kāntā, a knower of all elegant arts (sakalakalākovida), an unparalleled person, one of incomparable conduct, versed in the laukika and vaidika śāstras, and a man of many letters (anekākshara). The wife of Vēṇṇamayya who was called as stated, possessed good qualities, and shone as filled with such a devotion for her husband that she surpassed so to say even Dharāṇisutā; her name was Poḷa (*or* Poti) kabbē. To that Poḷakabbē and Vēṇṇamayya who was called a man advanced in science, the firstborn son became Nāgavarma who was gifted with the qualities of the poetry-gem of Vākśrīpati."

This our Nāgavarma is further called Kavirājahamsa in verses 1, 3, 16, (182, 194, 203, 222, hamsa. 292,) 347. The numbers in brackets are to indicate that in those verses there exists some uncertainty as to whom the epithet is applied; and this circumstance leads us to an in-

vestigation into the meaning of the above-mentioned ambiguous terms of Nāki, Nākiga and Pināki.¹⁾

In page 96, according to H. and Ra., Nāki is a name of Brahmā²⁾; and Nākiga one of Viṣṇu; but according to recension M. Nākiga is also identical with Nāgavarma, for it says in its reading of v. 22: "The prosody which Indudhara told to Umē, having been spread about on earth by Piṅgala, Nākiga (Nāgavarma according to B. and Sa.) uttered the mode he learned from that śhandomburāṣi (i. e. Piṅgala's work) to his own wife³⁾."

In the text of the metres it is said that svāgata (139) is Nākiga's (B., H., M.); lalitapada (155) is Nākiga's (B., H.); ačyuta (164) is Nākiga's (B., H., M.); jagadvandita (184) has been spread about by Nākiga (B., H., M.); hamsagati (214) is Nākiga's (B., H., M.); tanvi (218) is Nākiga's (B., M., Rec.); and the pure Canarese metre piri akkara (302) is of Nākiga (H., M.). It might be inferred from this that all the said metres had been invented by Nāgavarma; but that would be wrong, as svāgata and tanvi belong to the Samskrīta Piṅgala. Nākiga in these instances, however, cannot be meant for Viṣṇu, but only for Nāgavarma⁴⁾.

His name, therefore, is also directly mentioned in some vṛttas; thus vanaja (121) is of Nāgavarma (B., H., M.); kusumāṅghripa (173) came from N. (B., H., M.); taraḷa (198) was invented (nirmita) by N. kavindra (H., M.); and mattehavikrīḍita (202) is N.'s (H., M.). Not one of these metres is in the Samskrīta Piṅgala. Nāgavarma, further, teaches the number of the vṛttas (222); and "he gifted with excellent qualities" (guṇāgrāṇi) the raghaṭprabandha (254).

1) Nāki, a deity, occurs in the Abhidhānaśāntāmaṇi of Hemaçandra who died 1172 A. D., and the Bhāgavatapurāṇa (7, 8, 36); but is not in Halaṅyudha's kosha. Nākiga is neither in Halaṅyudha nor in the St. Petersburg Lexicon. According to the Canarese Gaṇasahasranāma (of about 1300 A. D.) Nāki is an epithet of Śiva (2, 70). With regard to Dr. Burnell's interesting account of the Mṛityulāṅgala Upanishad in Ind. Ant. ii, 266 I remark that lāṅgali (perhaps another form of lāṅgali) is a name of Śiva according to the same work (4, 2).

2) This appears further from a Kanda verso supplementary to the Utsāha (v. 339) which occurs in H. and Ra. at the end of ch. 5, and in which Nāki is explained to mean Aja gaṇa: ಮೈದುಮಧರಮೆನಿಸುತ್ತಾ || ಹದಂ ಧರೇ ಸಾಕೆಯೆಂಬಜಗಣದಿಂದಂ || ಪುದಬಲ ಕಡೆಗೆ ಸುರುತಿ || ಲೋಕವರೆ ಲಕ್ಷಣಯುಕ್ತಮೆನೆ ಪನರ್ವಡೆಸುಂ. ||

3) This verse appears in recension H. where it is the first verse of the work, in the following form: "Hear, my dear (wife), I am going to relate to thee that mode which the deva (i. e. Śiva) told the devī, and which Piṅgala heard and told the ṛishis."

4) According to the rather arbitrary different readings of B. Nākiga (and Nāki) occur also in some other metres. Nākiga must have been a current term at Nāgavarma's time, for it occurs in v. 137 of the nānarthakāṇḍa of his vastukosha; but the verse is unfortunately quite corrupt in our copy.

Nāki occurs as genuine perhaps four times in the vṛttas: upendra-vajra (133) is in the manner which Pināki and Nāki stated (B., H., M.); śālini (140) is Nāki's (H.); bhujaṅgaprayāta (149) is renowned like Nāki (B., M.)¹⁾; and nirupama (153) is unparalleled like Nāki (M.)²⁾. Nirupama is not in the Samskr̥ta P. As Pināki, *i. e.* Siva, and Nāki here occur as different in one and the same sentence, as above Indudhara and Nākiga (Nāgavarma), it becomes probable that Nāki too stands for Nāgavarma.

In the ručira (163) that is in P., it is said that it is well ascertained by the way that was told by Pināki, *i. e.* Siva, to Girijā (B., H.) or Umā (M.) Pināki may perhaps be meant by the Kavirājahamsa of the verses that above, in connection with this term, appear in brackets; the metres of the verses, however, are not in the Samskr̥ta P.

Kaviśvara, kavindra, prabhukavindra occur in vs. 147, 224, 252. It is a little dubious who is meant; but from v. 27 as well, which is genuine, and states that Nāgavarma kavindra, the sayyaḍi (*i. e.* straight foot), taught the long and short syllables, as from v. 198 according to which the taraḷa was invented by Nāgavarma kavindra, it seems to follow that the terms in all the cases refer to Nāgavarma. Sayyaḍi occurs again in the indravamśa (151, H., M.), the Canarese form of which was made by him.³⁾

Two of such not unfrequent but strange verses that praise the author of the very work in which they occur, are seen also in the course of N.'s prosody. The reading of the one (246) is quite unsettled; the other (249) says: "Possessed of excellent speech, born of the great lineage of Satapatrodhbhava (*i. e.* Brahmā), an ornament to the multitude of clever poets, unlimited in the appearance of good qualities (guṇodayoddāma), parallel in understanding to Caturānana and Indra (H.; parallel to Caturānana, Indra and Viṣṇu, B.) is Nāgavarma, unparalleled". A translation of the last verse of the work (347) is: "May this land that irradiates the sky and (its) margin, and the king (bhūmipa) be happily united for ever! May the land thrive! May Yama who plucks up the sole of (man's) foot, and adversity keep back! May the greatness of Nāgavarma's poetry become full by this Chandas! May the meaning (mata) of the Kavirājahamsa be spread on earth!"

Verse 249 confirms the statement in the genealogy of recension M. that Nāgavarma was a Brāhmaṇa by birth; and verse 347 states that he

1) Ro. has Nākiga. 2) Nākiga in B. 3) Of the mandākrānta (188) that is in P., it is said that it had become celebrated in the world by Kāndarpa (Cupid; H., M.), *i. e.* probably by Nāgavarma who was like Cupid.

lived under a king, probably of Veṅgi, to which N. is stated to have belonged, and which was counted by him (according to II.) as one of the 56 countries still at the time when he wrote¹⁾. This land was once ruled by the Pallavas, probably a so-called Draviḍa race²⁾. Their kingdom was called Veṅgirāshṭra, and their capital was Veṅgipura or Ka-liṅganagara³⁾. To the, strange to say, Sanscrit names of the (Jaina) rulers invariably the epithet "Varma" is added (cf. our Nāgavarma)⁴⁾. A.D. 777 their dynasty was to some extent still extant; at that time Kuṇḍavvë (mother Kuṇḍë), daughter of the Pallava king, erected a Jaina temple in the north of Śrīpura⁵⁾. However 605 A.D. the Cālukya Viṣṇu Vardhana II. had conquered the capital Veṅgipura and founded the Rājamahendra dynasty⁶⁾; and after 680 A.D. the Cālukya ruler of Kalyāṇapura on the Tuṅgabhadra, Vinayāditya, a relation of the Rājamahendra line, smote one of the Pallava rājas, as did also a king of the Kōṅgu or Cera dynasty⁷⁾. About 1000 A.D. the kingdom Veṅgi passed to (the Saiva) Rājendra Coḷa, the then dominant sovereign of Southern India. A.D. 1175 Veṅgi vishaya had fallen under the sway of the Kākateya dynasty of Ōruṅga⁸⁾; Veṅgipaḷu has become a small hamlet.

Nāgavarma's Chandas, especially in its present different recensions, is unfit to prove the religious notions of its author. From certain maṅgaḷa or nāṇḍi verses at the beginning of recensions B. and M., to which *e.g.* also verses 1-3 of the present text belong, it might be concluded he was a Saiva; but they are spurious, as none of them occurs in H., and only one of them, an invocation of Sarasvatī, is in Re. But there are genuine passages enough to lead one of the present day to think that Nāgavarma was a follower of Śiva. With Nāgavarma the term "deva," the originator of prosody according to II., denotes Rudra, and his wife devī is Umā⁹⁾. He calls a long syllable Rudra or deva, and a short one Hari; again he calls all Canarese feet that are long in form,

1) See above, p. viii. 2) Pallava may be another form of pōllava or pōlēya *i.e.* a low man; cf. the Tēḷugu pallō, rustie, rude, low; paluva, wretched, vile. 3) Kalinga may be connected with kal, a stone. Oḍra, Uḍra (*i.e.* Orissa) means "of breakers"; ōḍḍara desa the country of (the stone-)breakers; ōḍḍa belongs to root: ud, ōḍ, to break, the r in the word being the sign of the plural. The ōḍḍa people (nom. pl. ōḍḍar, gen. ōḍḍara) are well-known tank-diggers that speak Tēḷugu. In Veṅgi probably the vowel o has originally been short.

4) Ind. Ant. iii., 152. 5) Ind. Ant. ii., 155 seq. 6) J. R. A. S., N. S., 2, 1, p. 253, 254; cf. Ind. Ant. i., 348. 7) Ind. Ant. ii., 156. 8) J. R. A. S., N. S., 2, 1, p. 252. 9) See above, p. xix., xx. Cf. Piṅgala's first, perhaps spurious verse, according to which Piṅgala obtains the prasāda of Śiva.

Rudra; those of middle size Viṣṇu; and the shortest Brahmā; and lastly he gives names of Rudra to all the Sanscrit Mora-feet.¹⁾ However as further on it will become quite certain that N. was a staunch Jaina, he in his prosody has simply hidden his convictions on account of the Saiva views, as it would appear, of the ruling dynasty; and not only that, but he has also flattered his king by adopting the above-mentioned course. For himself, nevertheless, he has made playthings of the deities; and must have laughed in his sleeve when using such convenient, but absurd phrases. It is interesting to observe that at Nāgavarma's time Viṣṇu was condemned to be a short syllable, etc.; as it shows that the jealousy between Saivas and Vaishnavas had already become notorious. In recension M. the concluding paragraphs of each chapter contain the words "the lotus-feet of śrīmad bhagavad arhat parameśvara," in which the "arhat" may possibly still point to a Jaina author.

By Mr. C. P. Brown's Tēlugu Grammar of 1857, p. 295-322, we are enabled to throw a gleam of light on Nāgavarma's prosody. According to that work Tēlugu Prosody comprises uniform metres (N.'s aksharačhandas) and changing metres (N.'s karṇāṭa mā trāgaṇačhandas).

In the first there are used the 8 Sanscrit feet denoted by the letters Ma, Ya, etc., and the letters La (short) and Ga (long). Also Mahāsrāgḍharē occurs among the uniform metres, of which a Hamsayāna (seven trochees and a long syllable) is remarkable. N.'s Mallikāmālē is called Mattakokila; and his Vanamañjari is Tēlugu Mānini. Tēlugu Taraḷa has its Caesura at 11, N.'s at 8; and in several other vṛttas the Caesura is different. Tēlugu uses also the Kanda; "it is the metre employed by Nannayya bhaṭṭa in his Cīntāmaṇi, or treatise on Tēlugu grammar"²⁾.

Regarding the changing metres or Upajāti metres Mr. Brown remarks that they originate in the Kannaḍa language. They comprise six Indra feet (— — — — —; — — — — —; — — — — —; — — — — —; — — — — —; — — — — —); two Sūrya feet (— — — — —; — — — — —); and six Candra feet which are formed by adding a syllable

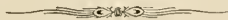
1) In his dictionary, the Vastukosha, Nāgavarma puts Rudra and his synonyms before Viṣṇu and his, as Halāyudha had done before him in his Abhidhānaratnamālā. Professor Aufrecht says regarding Halāyudha's Kosha, p. v., that "he uses many artificial metres, which no other lexicographer has taken the liberty of employing for such a dry subject as a string of synonyms." But Nāgavarma has done exactly the same, using e.g. the mālinī, indravajra, upendravajra, mandākrānta, mahāsrāgḍharā, kanda, trivadi and akkara.

2) According to Brown's Dictionary, preface, p. x., he wrote about 1130 A. D.

to any Indra foot, and are used only in the Akkaras. (Did the Tēlugu Vaishṇavas perhaps disagree about the Rudra gaṇas?)

Changing metres are 1) the Gītis, viz. the Āṭa (first line 3. 3. 3 * 5. 5, second line 3. 3. 3. * 3. 3),¹⁾ and the Teṭa (all the lines 3. 4. 5 * 3. 3); 2) the Sīsa; 3) the Dvipada (generally each line 5. 4 * 5. 3); 4) the Layas, viz. *e.g.* the Layagrāhi, or v. 276 of the present text; and the Layavibhāti, that is the Layagrāhi with its 39 Moras, but all its longs, except the two last, are resolved into two shorts each; 5) the Ragaḍa, N.'s Raghaṭa; the names, however, for the instances are different; 6) the (mātrā?) Daṇḍaka or blank verse in a measured prose (six lines, each of which appears as ---.---.---.---.); 7) the Taruvaja, an extension of the Dvipada, two Dvipada lines forming one Taruvaja line; 8) the Utsāha, or v. 339 of our text; 9) the Akkaras.

With regard to the Taruvaja (?), Utsāha and the Akkaras in general Mr. Brown thinks that they are "experiments in metre which have not obtained popularity", "are imitated from those in the Kannaḍa language, and have been introduced (into Tēlugu); but have never become popular or common"; and concerning the Akkaras in particular he remarks: "the Akkara is used only by Naunayya bhaṭṭa (A. D. 1130), and one or two imitators. The poet himself uses only two varieties, which he calls by the one name Akkara". "The Akkara is in truth a Kannaḍa metre, and has been naturalized in very few Tēlugu poems." He adduces the two varieties: madhya akkara and madhura akkara, names that correspond to N.'s naḍu akkara and eḍe akkara. The first, according to an instance from Nannayya's ādiparva, seems to contain 25 Moras in each line; the second, according to an instance from the same, 22; but as in Canarese there appears no rule regulating the number of Moras.



1) Comparing Mr. Brown's two instances of the Āṭa (p. 307, 309) it will be observed that they differ regarding the number of Moras. The instance of our text is 3. 3. 3 * 3. 4. 3 | 3. 3. 3 * 4. 3, exhibiting 16 Moras in the second line; whereas the above instance has only 15 in it. But our instance must be correct, as the numbers 4. 3 are very distinctly expressed in one of the lines of the original by "nagajāpriya" (---.---, an epithet of Siva); the other line in question is quite corrupt in our copy of the Kavijhivābandhana.

B. An Essay on Canarese Literature.

I. The early period, from about 800 to 1300 A. D.

1. Means in hand.

The early period of Canarese (karnāṭa, kannaḍa) literature can be understood, to a pretty satisfactory extent, from Nāgavarma's *čhandas*, as seen above, and from the following works:—

1. The *Sabdamaṇidarpaṇa* of Keśava or Keśi Rāja, that forms a comprehensive grammar of the Canarese language as it lay before the author in the poetical works of the early poets, from which very numerous citations, directly or indirectly, are adduced. Our references are taken from the Maṅgaḷūr edition of the work. (Sbdm.)

2. The *Kāvyaāvalokana* (-loka) of Nāgavarma, a Canarese treatise on poetical composition, the first two chapters (on *olē*) of which we have been favored with by Tirumalē *Syāmaṇṇa*, Munshi of the Wesleyan Missionaries at Mysore¹. (Kvyl.)

3. The *Samskrīta-Karnāṭa Nighaṇṭu* of Nāgavarma, in many artificial metres, an *olē* MS. of which has been obtained from the Jaina library at Mūḍabidar on the W. coast, through the kindness of Dr. Burnell. The character used in the MS. is nearly identical with that of the Haḷagannaḍa specimen in Dr. Burnell's *Vaṃśabrahmaṇa*, the only difference being the use of letter *ṛ* (ॠ).

4. The *Jagannātha Vijaya* of Rudra (*bhaṭṭa*), a Canarese story of Kṛishṇa, on *olē*. (Jagv.)

5. The *Rasaratnākara* of Sālva, a Canarese treatise on poetical composition, an *olē* copy of which the Tirumalē *Syāmaṇṇa* has been kind enough to supply. (Rsr.)

6. The *Viśvakṛiti parīkshaṇa*, 124 pages in Canarese, composed in A. D. 1873 by Hiranyagarbha, and lithographed at Dhāravāḍa (Dharwar). It contains specimens of two early Canarese works, and a few editorial remarks of value. (Vkp.)

1) In quoting it the 10 prakaraṇas of the 2 adhikāras (the first comprising 7, the second 3) have been counted successively by us, and the first number of the quotations refers to one of them. There may be a little irregularity in our counting as that of the MS. is out of order.

2. Keśava and Nāgavarma.

Keśava and Nāgavarma use in their writings the exact and finished style of their predecessors. It cannot be shown from their compositions that the so-called New Canarese existed at all in their time; Nāgavarma's prosody, in its present recensions, evinces some later grammatical licenses; but they certainly do not belong to him¹⁾.

A peculiarity of Keśava is that he wishes the ancient consonant 𑌕 (𑌕), which for a long time has been quite out of use both in the oral and written language, to be retained and raised again to its due position, not only in cases of internal or external sandhi, but generally. How far Nāgavarma made use of the letter, is a question that cannot be satisfactorily decided on account of the questionable state of the MSS.; he maintains however its use in compounds²⁾, and writes *khaḷga* (instead of *khaḍga*, a sword)³⁾. [I take the liberty here to add that from Nāgavarma's *karnāṭaka vyākaraṇa* in Sanscrit prose (*Bhāṣā-bhūṣaṇa*) which L. Rice, Esq. is going to edit, and a MS. of which he very kindly sent me for a cursory inspection, it is certain that Nāgavarma treats of the letter 𑌕 (𑌕) also irrespectively of compounds; see 1, 10.]

To settle with any thing like certainty the time in which Keśava and Nāgavarma respectively wrote, is not very easy. It is certainly a strange circumstance that, in addition to many fragments, 42 whole verses occur as citations in the *Sabdamaṇidarpaṇa*⁴⁾, and that these are found

1) Abhinava Maṅga rāja, the author of a Canarese Nighaṇṭu, says (i., 4) that he will pattern after the Canarese of Nāgavarma. Cf. *Indian Antiquary*, i., 345 seq. It is a very curious fact that the interesting verse about "Ancient Canarese" (*Sbdm.* p. xvii. seq.) that is quoted by Keśava, forms also a quotation in the *Kāvyaśloka* (2, 23). Nāgavarma did precede the so-called II period, that appears already clearly in the Canarese Basava Purāṇa of A. D. 1369, where e. g. there occurs *ādhahē* instead of *ādhapē* (49, 30).

2) Kvy. 5, 63. 98. 99. 3) Nighaṇṭu, Varga 12, 16; Nānārtha v. 100. The same form of the word appears in a rather old commentary in Canarese on Halāyudha's *Abhidhāna-ratnamālā* (2, 317), that regularly shows also 𑌕 (𑌕), instead of *sh*, before the consonant *p*, e. g. *puṇṇa* (pushpa), a peculiarity that our MS. of Nāgavarma's Nighaṇṭu does not present. See *Sbdm.* p. 25.

4) p. 17 ಅರ್ವಣವಾ; p. 18 ನರಸಂಪನ್ನರ; p. 24 ಬಿಜ್ಜಿಕಂ; p. 67 ವಿಧುವಿಲ್ಲ; p. 73 ಇಲ್ಲ ಇದು; p. 75 ಅಜಿಯು; p. 78 ಪರಿಗನ್ನತ; p. 79 ಬಕ್ಕೈನು; p. 81 ಎಳವೆಪಿ; p. 81 ನಮನಣ; p. 81 ಮರನಣಿಗಂ; p. 81 ಧರೆಯೇ ವೀರವ; p. 83 ಕನ್ನೋಲ; p. 84 ಪೊನ್ನಳ್ಳ; p. 112 ಸುರತರು; p. 117 ಅವ ಪಿರಿಯವ; p. 128 ಅಂಬವ; p. 130 ಕುಲಮಂ; p. 130 ಮನವಂ; p. 136...ವಿನೋದವ; p. 166 ಮತ್ತ ಹಸ್ತ; p. 176 ಅರಕ್ಕ; p. 188 ಉದಯಾ; p. 216 ಪಂದಳ; p. 216 ಎನಿತುಂ; p. 221 ಕನುವಿಲ್ಲ; p. 221 ನೊಗಯನು; p. 224 ಉರಗಂ ಕೊಂ; p. 224 ಕೊಪಿ; p. 224 ಅಮಿದಂ; p. 225 ಪರಿಮದ; p. 230 ಗಿಳಿಯೆ; p. 231 ಬಿಳಿಯೆ; p. 233 ಗಂದಗ; p. 234 ಮಡಿವಳ್ಳ; p. 239 ಮಾಪಾ; p. 244 ಬಕ್ಕಲಿತಿ; p. 266 ಮುಟ್ಟಿತು; p. 267 ಅನವನ; p. 267 ಅರ್ಕೇಮ; p. 270 ನೆನೆಯವ; p. 272 ವಾಯನ.

also in the first part of the *Kāvyaāvalokana* which treats of grammar too, and further that of these verses in one case four, in another three, and in three other places two follow one another in the same succession in both works. One of the two authors therefore appears to have used the other's work. In the present recensions, Keśava's composition not unfrequently gives only fragments of verses as instances, whereas Nāgavarma always cites whole verses. I can mention only one Canarese early author as having been a common authority to both, viz. *Hamsarāja*¹⁾.

About the time of the two authors in general the following can be adduced. Nāgavarma, in his quotations, introduces a *Cālukya* *čakreśa* as fighting²⁾; a *Jayasiṅga* *bhūpa* whose elephant is fighting victoriously³⁾; a *Tailapa* *čakravarti* in a very corrupt verse that contains, however, clearly the name of *Raṭṭa haṭṭi*⁴⁾; a *Vikramāṅka* who orders a *mahādāna* to be given⁵⁾; the *Pōlakeši* *vallabha* whose fortitude is praised⁶⁾; a *Suvarma* *nṛipa* as fighting⁷⁾; a *Kōṅguḷi* (*Kōṅgaḷi*?) *varma* who is gaining the victory over a body of horsemen⁸⁾; a *Mādhava* who is fighting⁹⁾; and, in a verse that is also in the *Sabdamaṇidarpaṇa*, a *Vikhyātayaśa*¹⁰⁾. Also Keśava's quotations contain a *Tailapa*¹¹⁾; further a *Vishṇu* *Vijayāditya*¹²⁾, an *Udayāditya*¹³⁾, a *Nṛipatuṅga*¹⁴⁾, a *Janodaya*¹⁵⁾, a *Nārasimha*¹⁶⁾, and a *Simhasena* *kṣhitiśa*¹⁷⁾.

Pōlakeši (*Pulakeši*), *Jayasiṅga* (*Jayasimha*), *Tailapa* and *Udayāditya* are names of kings belonging to the *Cālukya* dynasty; *Tailapa* belongs to the *Kalyāṇa* line, *Udayāditya* to that of *Veṅgi*; *Jayasiṅga* and *Vijayāditya*

1) *Sbdm.* p. 377 (ಶರವೇಷ); *Kvyl.* 5, 84.

2) *Kvyl.* 2, 46. The first half of this

verse that does not include the name of *Cālukya*, occurs *Sbdm.* p. 83 (ಪದವೇಷ್ಯಾಸಿವ).

3) 2, 37.

4) 4, 14.

5) 5, 84.

6) 9, 35.

7) 3, 38.

8) 5, 85.

9) 2, 38.

10) 3, 32; *Sbdm.* p. 138:

"To her and him *Vikhyātayaśa* was born, who as to kula and *čala* surpassed all on earth, cultivated justice, and was a peerless bull for the ocean of hostile armies".

11) p. 112: "The sword of *Tailapa*'s arm was like *Rudra* (when being considered as) the fire of the (all-destroying) *timo*".

12) p. 201 (cf. p. 90 where its beginning: ಅರವಿಜ್ಞಾನ) according to a *Jaina* MS. received for collation from *Māḍabidar* through the kind endeavours of *Dr. Burnell*: "*Vishṇu* *Vijayāditya* whose chest was like a cloud".

13) p. 175: "What a beauty! *Udayāditya* causes to be said of himself that *Manu* and he are the virtuous, that the celestial tree and he are the donors, that the ocean and he are deep".

14) p. 171, "Who will not bow to *Nṛipatuṅga* that bears the weapons as the first of kings, is conversant with politics, dignified, pure, munificent and heroic?"

15) p. 255: "I undertake to tell this to *Janodaya*".

16) p. 192: "*Nārasimha* is like lightning, like a lion, and like the flaming eye of *Purahara*".

17) p. 177: "King *Simhasena* caused to be said of himself that he was life and riches, mother and father, the eye and the road."

occur in both the Cālukya lines¹⁾. Nṛipatuṅga may remind one of Vikrama deva or of Vīra deva, both of whom had the title "Kulottuṅga Coḷa."²⁾ Vikramāṅka³⁾ may be the mentioned Vikrama deva, (or may possibly be a mistake in writing for Vikramārka, "the ruby of the Cālukyas")⁴⁾. Kōṅguḷi (probably Kōṅgaḷi *i.e.* Kōṅgaṇi) varma and Mādhava appear to belong to the Cera dynasty⁵⁾.

Nāgavarma's quotations further mention a Coḷa dharitripāla⁶⁾; and of Keśava it is stated that he has written a Coḷa pālaka śaritra⁷⁾.

Nāgavarma was a native of Veṅgi⁸⁾; Keśava probably of Kalyāṇa.⁹⁾ That the two poets were not contemporaneous with the mentioned kings, is beyond all doubt, as the verses in which they are alluded to, are quotations from the works of their predecessors that may have lived under those princes or afterwards.

The following are a few dates regarding the Cālukyas¹⁰⁾: About 300 A.D. king Jayasimha of the Cālukya race began to subdue the Pallava dynasty¹¹⁾ that ruled over a part of the South. The fifth king known after him was Pulakeśi, 489 A.D. A hundred and twenty years later, 609 A.D., the Cālukya king Satyāśraya ruled at Kalyāṇapura¹²⁾, the capital of Kuntala deśa; whilst his younger brother Viṣṇuvardhana II. (Kubja Viṣṇuvardhana) was king at Veṅgipura, the capital of Veṅgi deśa (now the Northern Circars) which he had conquered A.D. 605. Fifty-two years afterwards, from 657-670 A.D. a Jayasimha ruled over Veṅgi; 707½-725½ Vijayāditya I. appears there; Vijayāditya IV. of Veṅgi occurs after 881 A.D. His successor, (about 900 A.D.), was Udayāditya.

Meanwhile the Kalyāṇa kingdom had been suffering much from the

1) Journal of R. A. S., N. S., i., 2, p. 253 seq.; Ind. Ant. ii., 175 seq.; Jayasimha also Ind. Ant. i., 157 (c. 478 A. D.); ii., 156. 297. There is an Udayāditya also among the Hōysaḷas, Ind. Ant. ii., 299; and two Vijayādityas are among the Kādambas, i., 156; and a Vijayāditya rāya (c. 750 A. D.) among the Cēras, i., 362. 2) J. R. A. S., N. S., i., 2, p. 255.

3) Ind. Ant. ii., 155. 160. 361. 362; iii., 151 appear Vikrama rājas of Cera. 4) Ind. Ant. i., 156. 5) Ind. Ant. 1872, 361. 6) Kvyl. 5, 121. 7) Śbdm. p. xxii.; p. 408.

8) Nāgavarma's Chandas v. 4 seq.; above p. xviii. 9) According to the Canarese Basava Purāṇa, etc. See further on. 10) J. R. A. S., N. S., i., 2, p. 251 seq.; Ind. Ant. ii., 175, 176.

11) As has been stated above p. xxi., its kingdom was called Veṅgi rāśhtra, and the capital Veṅgipura, and once Kaliṅganagara, Ind. Ant. iii., 152. A Pallama (Pallava) rāya appears at Basava's time, Gaṇa sahasra nāma 8, 37. It has already been pointed out as something curious that the last term of the Pallava kings' names (except in one case) is "varma." Cf. the Kādambas, Ind. Ant. i., 156, 366; the Tiruvāṅkoḍas (Travancoreans), Brown's Cyclopic Tables p. 64; and Nāgavarma, Guṇavarma, etc. in the remarks on Nāgavarma's Chandas. Pallā is the name of a low tribe of people in the South. 12) Cf. Ind. Ant. ii., 94.

Raṭṭas or Raḍḍis (see above the Raṭṭa haḷḷi)¹⁾. 973 A. D. Taila bhūpa II. (Vikramāditya) restored the power of the Kalyāṇa dynasty which had been for some time usurped by the Raṭṭa kula. A. D. 1076 Tribhuvana Malla (Vikramāditya) became king, and reigned for 51 years²⁾. 1150 A. D. Tailapa III. or Trailokya Malla ruled at Kalyāṇa; 1189 A. D. his successor, Someśvara deva IV., was dethroned by Bijjala deva, who extinguished the Kalyāṇa dynasty, and founded the Kaluburigē dynasty³⁾.

In the mean time, about 1000 A. D., Veṅgi had passed to Rājendra Coḷa, the then dominant sovereign of Southern India⁴⁾, whose brother

1) In Tamil: Irattū; in Telugu: Raḍḍi, Rēḍḍi (Brown's explanations are: a Sūdra tribe; a Hēggadi, i. e. a chief; a pēdda yajumāna, i. e. a big master); in Kannaḍa: Raḍḍi, Rēḍḍi. Reeve-Sanderson: a caste of original Tēlugu farmers; the head man of a village; an affix to the name of stone-cutters (called ṣḍḍa) Cf. Ind. Ant. i., 361. 2) Ind. Ant. iii., 257.

3) According to the Canarese Āṇṇa Basava Purāṇa another establishment of Kaluburigē takes place (62, 30. 44), that may refer to the Muhammadan Bēbmini dynasty. At the same place the Purāṇa states that with Aḷiya Bijjala (i. e. son-in-law-Bijjala), the successor of Bijjala, after he ruled for 60 years, this Bijjala dynasty ceases. The Basava Purāṇa (5, 57) calls Bijjala i. a Čālukya. According to Brown's C. T. p. 58 Bijjala or Bijjala deva was a Čālukya, and ruled from 1156-1168 A. D. His third successor was Someśvara deva (1176-1184 A. D.), after whom the name Čālukya begins to disappear. 4) 894 A. D. Āḍityavarma, a Coḷa prince, had subdued the Kōṅga or Cera dynasty, Ind. Ant. i., 360, 361. Talakāḍu on the Kāveri, about 35 miles S. E. of Srīraṅgaṭṭa, had been one of its capitals. In the course of the 10th century it became the capital of the first or second sovereign of the Hōysala or Ballāla dynasty of Kārṇāṭa.—Ind. Ant. ii., 107, it is said that Kulottuṅga Coḷa, who appears already 1143 A. D., conquered the Tēliṅgu āṇya (kingdom) 1171 A. D. (cf. Murdoch, p. 188, where a work about this event is mentioned); by him, somehow, Vira deva Coḷa must be meant.—In the mentioned Canarese Basava Purāṇa appear as prior to, or contemporaneous with, Basava. (Cf. Āṇṇa Basava P. 55, 3 seq.): Kara Vira Coḷa (44, 58; 26, 54; 54, 72; 9, 33); (Dharma) Coḷa of Karavūr (44, 58); Uttuṅga C. (44, 58; 11, 16); Rājendra C. (44, 58); Vikrama C., called also Narendra or Manujendra C. (44, 58; 27, 67); Vira C. (44, 58; 22, 1 seq.; 23, 4); Kulottuṅga (Vara) C. (50, 1 seq.).—Mr. C. P. Brown in his Cyclic Tables adduces, sub A. D. 1108 and 1123, Vikrama Coḷa; 1118, 1149 and 1171 (here together with Kākatēya Gaṇapati of Ōruṅgal) Kulottuṅga C.; 1238 Kulottuṅga Rājendra C.; 1279 Rājamahendri (and Kārṇāṭaka? see Śbdm. p. xxii.) was ruled by Vira Coḷa Mahārāja, younger son of Rājendra C.; whose son Rāja rāja had abdicated in favor of his brother this Vira C.—“For some time before 1292 (or 1295) A. D. this (Ōruṅgal) kingdom had been ruled by the queen dowager Rudramma Devī (a Devagiri princess), who seems to have entirely gained the affections of her people; she resigned in favor of her son Pratāpa Rudra deva, whose family-name was Kākatēya”. Dr. Burnell's Vamsābrāhmaṇa, p. vii.—About Veṅgi deśa see also Ind. Ant. i., 348, where it is said that its capital Veṅgi was the residence of a Buddhist dynasty anterior to the foundation of the Eastern Čālukya kingdom about the end of the 6th century. Cf. J. R. A. S., N. S., iii., 1, p. 146. Regarding the establishment of Buddhism in the South the Mahāvamsa of about 460 A. D. (M. Müller's Sanscrit Literature, p. 267) states that 245 B. C. king A-oka sent a Thero or Sthavira to Mahāsāmaṇḍala (or Māsādr), and another to Vanivāsī (or Banavāsī). Ind. Ant. iii., 273. In Tamil Tera means a Buddha. Terasa in Canarese is a member of a class of Liṅgāita gaṇas (Gaṇasahasran. 6, 4); Terasu in Telugu is a leader or chief.

Vijayāditya became viceroy of Veṅgi deśa. Rājendra Coḷa was succeeded by his son Vikrama deva, surnamed Kulottuṅga Coḷa. On the death of his uncle, the viceroy of Veṅgi deśa, the king deputed his son Rāja rāja to assume the office; but after holding it for one year, 1078 A. D. he resigned it in favour of his younger brother Vīra deva Coḷa, who also assumed the title of Kulottuṅga Coḷa. His grants are found in great numbers from 1079-1135 A. D., when a partial restoration of the Cālukya line seems to have taken place. 1175 A. D. Veṅgi had already fallen under the sway of the Kākatēya dynasty of Ōruṅgal.

As Nāgavarma and Keśava must have lived a certain number of years after the poets whom they quote, and who evidently had written on the feats of the Cālukya and Coḷa kings as connected also with the Veṅgi and Kalyāṇa lines (between 609-1189 A. D.), they cannot well have composed their works long before 1200 A. D.

The above-mentioned author of the Viśvakṛiti parikṣhaṇa (p. xxiv.), who evidently has concerned himself with the study of certain old Canarese works, states that he knows the Canarese novel Līlāvati prabandha, from which, as he proves, Keśava has cited at all events two verses¹⁾ and was composed more than a thousand years ago, so that it might date from about 870 A. D. (?). Another Canarese novel, called Candraprabha Purāṇa, was composed in A. D. 1189 by Argala (Aggaḷa) deva. This seems to follow from the last verse of this work cited by Hiranygarbha: "When the 1111th year of the Saka nṛipa had arrived, on the 11th day of the bright lunar fortnight (sita) of the first lunar month-(cāitra) of the well-known (prākāṣa) Saumya year this pearl of composition was finished". These two circumstances contain a slight hint as to the age of the early Canarese writers.²⁾ Argala is the

1) With regard to ಅಂಜನ and ಅಂಜ under rule 217. In this case Hiranyagarbha's recension of the grammar coincides with MS. No. iii. of the Maṅgālār edition and with the Jaina MS. collated, that has been mentioned in p. xxvi., note 12. Vkp. p. 121.

2) Mr. C. P. Brown in his preface to his Tēlugu-English Dictionary, 1852, repeats what he had stated two years ago in his Cyclic Tables (p. 58), viz. that the Mahābhārata and Rāmāyaṇa were translated into Tēlugu in the days of Vishnuvardhana (at first called Bēṭṭa rāya, hill-king), a Cālukya, A. D. 1120. His fuller statement in the Tables runs thus: "As the poet and grammarian Nannaya Bhaṭṭa, who wrote the Ādiparva in Tēlugu, lived in the reign of (the Cālukya) Vishnuvardhana, we are now in possession of the era when that author flourished: and at that period the Tēlugu language had already attained classical perfection. The Mahābhārata was commenced by the grammarian named above: but was continued by Erra Pragada, and completed by Tikkanna Somayāji: who likewise translated into Tēlugu metre a great part of the Rāmāyaṇa (i. e. Uttara Rāmāyaṇa, preface to Dictionary). He (Tikka) died (according to a traditional verse) A. D. 1198". Mr. Brown before this (in his Essays) had placed

name of one of the fourteen Jaina Tīrthakaras, whose names will be given further on.

3. On Keśava in particular.

Regarding Keśava in particular it is curious that he twice uses as an instance¹⁾ the word “ṭōppigē”, a hat, cap, helmet, bonnet, which, if not so-called Dravidian, as it does not seem to be, is a tadbhava of the Hindusthāni “topi”, “ṭopi”, a word that is used nowadays in Tēlugu, Malayāḷa, Canarese, etc. The first Mohammadan invasion of the Dakkaṇ took place A. D. 1294. If the word is not Dravidian and has reached the Dakkaṇ by that invasion, Keśava, especially if at the same time the word had been taken by him from a predecessor's composition, would fall rather late; but the term may have been introduced by traders and travellers long before 1294.

Keśava, as stated above (p. xxv.), teaches the use of the ancient letter ḷ (𑌧), and, to some extent at least, in conformity with what he found in the works of his predecessors or also in śāsanas (prayoga dṛṣṭa, p. 37). In a copper grant of the Cera dynasty, dated 804 A. D., it is still regularly used²⁾; in one of the Eastern Cālukyas of 1079 A. D. neither it nor the letter ṛ (𑌦), that is met with in MSS. even later than

Nannaya Bhaṭṭa at king Rndra Pratāpa Gaṇapati's time. About his other work, a Tēlugu grammar in *Samskṛita*, Mr. Brown in his Dictionary says that it was written about A. D. 1130.—As the Vishṇuvardhana is called a Cālukya, he probably is the Vishṇu vardhana vii., surnamed Vira deva Kulottuṅga Cōḷa, who was viceroy over the once Cālukya kingdom Veṅgi (Rājamahendri?) A. D. 1079-1135, see p. xxix. Cyclic Tables p. 61 Mr. Brown adduces Bēṭṭa rāya, who took the title Bēṭṭa Vishṇuvardhana, as one of the Hōysaḷa Ballāḷas, and states he died A. D. 1134.—Mr. Brown, in his Preface, mentions another Rāmāyaṇa in *Dvīpadas* which is believed to have been written by Raṅga nātha for Kona Budha rāja, son of Kona Viṭṭhal Bhūpati, and remarks that this version appears to be one of the oldest Telugu poems. Simply on account of the names in italics we take the liberty to doubt this.—Regarding Tamiḷ literature it has been said that the oldest Tamiḷ works now extant are those which were written, or are claimed to have been written, by the Jainas, or which date from the era of the literary activity of the Jaina sect. The Jaina period extended probably from the 8th or 9th century A. D., to the 12th or 13th. The general opinion is that the grammar called the Tōḷkāya (ancient composition, by Tripa dhūmāgni of Madhurā) is the oldest work extant, and it has been placed about the 8th century A. D. The Tamiḷ Rāmāyaṇa has been referred to the 11th century. See Classified Catalogue of Tamiḷ Books by Dr. J. Murdoch p. xxii., seq. Dr. Weber says the translation by (the Tamiḷ) Kamba (or Kampa of the Rāmāyaṇa with the Uttarakāṇḍa) must certainly date, according to Wilson, . . . as far back as A. D. 885; Ind. Ant. i, 249. In this case, however, it apparently ought to be Jainic, which it does not seem to be; see Murdoch p. 194. The Tamiḷ Mahābhārata seems to date from the 16th century, Murdoch, *ibid.* p. 190. 1) The instances do not appear to be interpolations. 2) In the Nāgamaṅgaḷa copper plates (Māisūr) of A. D. 776 its employment is regular; they too belong to the Ceras. Ind. Ant. ii., 776.

1428 A. D., are extant¹⁾; whether the absence of the two letters in this case is merely accidental, I am unable to say. I have not observed the *l* as a letter of Alliteration in the fragment of the *Lilāvati* as given by *Hiranyagarbha*; but from the instances in which it appears as such, its general use at a certain time can be firmly established²⁾, excepting cases of *Sandhi* of the older period.

It does appear more than probable that the author of the *Canarese Basava Purāṇa*³⁾, *Bhīma*, who finished his composition 1369 A. D.,

1) According to a communication from Dr. Burnell (1874). Also a *Kalyāṇa-Cālūkyā* plate of A. D. 608 does not contain the *l*; if this be not accidental, it would point to the letter having become sooner obsolete towards the inland north (and perhaps also in *Veṅgi*, as Mr. Brown, in the preface to his Dictionary, does not seem to have known anything about the existence of the letter in *Telugu*), the communication between this and the countries where it is still in use (*Tamiḷ*, *Malēyāla*) having not been very frequent.

2) In *Hiranyagarbha's* fragment of the *Candraprabha* it may occur as letter of Alliteration in verse 69. 115. 144. 145 (?).

3) A few *Līṅgāita* notes regarding the founder of this *Saiva* sect, *Basava*, may prove acceptable. The *Mala* (i. e. great) *Basava Purāṇa* by *Siṅgi rāja* says: "After 9 *Nandas*, after 10 *Gupta* kings, after 21 thrones of the *Mōrēyas*, and after 27 *Kādamba* kings, the town of *Paṭṭakal* (i. e. royal insignia stone, about which place see *Ind. Ant.* iii., 257) had had 27 crownings of the assemblage of the *Cālōkyas* rulers. In it (the town) one of the *Cālōkyas* princes of the lineage of those and other kings, a rich merchant (*vāṇija*), an excellent follower of the *Saivāgama* has become *rājyastha*. He bears the name of *Trailokyāśūdhāmapī*; his wife is *Mahālekḥē*; the prince born to them is *Anumisha*". When *Anumisha*, one day, is lost in a distant jungle, he is met by *Anādi Vṛishabha*, who gives him his own *līṅga*. *Vṛishabha* in re-entering *Kailāsa* is stopped by the doorkeepers *Siṅgakeśa* and *Draviḍa* (4, 11 seq.), whom for their rudeness *Siva* sends down to the earth. They go to *Kalyāṇapura*, "to the mighty, the chief of the sun-race of the *Cālōkyas* (cf. *Basava* P. 5, 57, where too *Bijjala* is stated to belong to the *Cālōkyas* *anvaya*) of the succession of the line of the kings' thrones; and the firstborn of them assumes the name of *Bijjala Karṇa deva* (about *Karṇa* cf. *J. R. A. S.*, N. S., i., 2, p. 261). When he has obtained the royal power (*paṭṭa*), *Vṛishabha* descends to the earth, and becomes the well-known *Basava*, the later premier at *Bijjala's* court (*Siṅgi rāja* 5, 1 seq.), whom two times he, *Basava*, calls "Keraḷa's king" (*Basava* P. 53, 33. 54). The same story in an abridged form occurs *Canna Basava* P. 57, 70 seq.: the wife here is *Maharlekḥē*, the doorkeepers are *Simhi kesari* and *Daṇḍa* (i. e. *Draviḍa*, *Tamiḷa*), the king is *Kanyeśa* (?) *Bijjala*. *Basava's* father was *Maṇḍigē Mādirāja*, an *Arādhya* (*Saiva*) *Brahman* of *Bāgavāḍi* in the *Karṇāṭaka* *deśa* (*Bas.* P. ii., 45. 46). At the instigation of *Basava* and his friends *Jagadeva*, in company with *Mōllayya* and *Bōmmayya*, murders *Bijjala* (*Bas.* P. 60, 60; 61, 6. 7; 61, 21 seq.; *Can.* B. P. 62, 26). Contemporaneous with, or prior to, *Basava* are, besides the *Coḷa* kings mentioned above p. xxviii.: 1) *Allama deva* or *Allama prabhu*, who as an incarnation of *Gaṇanātha* went to the *Bēḷavalā* *deśa* (a portion of the *Canarese* country), entered the town *Banavasē* (i. e. wood-spring, *bana-basō* or *basi*, sanscritized *vana-vāsi*), the seat of the *Kādamba* kings, (the ruins of which are still extant near the river *Varadā*, nearly due east of *Gokarṇa* on the Western Coast; cf. *Ind. Ant.* i., p. 157), where king *Nirahāṅkāra* (according to the *Can. Bas. P.*) or *Mamakāra* (according to the *Prabhu līṅga* *lilē*) ruled with his wife *Sujānī* or *Mohini* *devi*, whose beautiful daughter *Māyē* he troubled very much, saw the above-mentioned *Anumisha* in his grave, and took his *līṅga*, and went to *Kalyāṇapura* to see *Basava* (*Can. Bas. P.* 6, 7 seq.; 57, 87;

means the Keśava or Keśi rāja in question, when he states (1, 10) that by the grace of Keśi of Kōṇḍagūḷi, Siri Paṇḍita, Sivaleṅka Mañcaṇa Paṇḍita, and Guru Mallikārjuna Paṇḍita he will utter his work. In the course of his Purāṇa Keśi rāja appears as one of the chief devotees of Siva at Kalyāṇapura in Bijjala's and Basava's time, and is called Siva's clerk (senabova, 9, 42) and a Saiva dikshācārya (58, 4); further his disciples (śishya) are of a high standard (47, 35); he partakes, with many others, of a hideous Siva prasāda (59, 5); and at last Keśi rāja, the great one

62, 6 seq.; Prabhu liṅga lilē, i., seq.; Praudha rāya kāvya i., 47; cf. Bas. P. 8). 2) Udbhaṭa (Udbhaṭa, Udbhuṭa) deva of Bhallakīnagara, the guru of Bhoja rāja (Bas. P. 57, 6 seq.; Can. Bas. P. 57, 51; 55, 46; 1, 29; together with Bāṇa, Keśirāja, Mayūra, etc. in Brahmottara Kāṇḍa 1, 9; Gaṇa sahasra nāma 8, 16). 3) A Halāyudha (Bas. P. 25; Can. Bas. 57, 38; 1, 28 a Halāyudha occurs together with Udbhaṭa and other poets; Saraṇa lilāṃṛita p. 3; Gaṇa s. n. 8, 36). 4) Sindu Ballāḷa (Bas. P. 24, 73; Can. B. P. 57, 30; Gaṇa, s. n. 8, 1). 5) Deśiṅga Ballāḷa (Can. B. P. 57, 10). 6) Vīra Ballāḷa (Gaṇa s. n. 8, 47). 7) Kūna Pāṇḍya (Bas. P. 50; Can. B. P. 55, 33 seq.). 8) Kumāra pālaka Gurjara (Bas. P. 54, 75; 44, 73; Gaṇa s. n. 8, 33). 9) Anantapāla nṛipāla (Bas. P. 55, 24). 10) A Gaṇapati king at Ōruṅgal at Basava's death (Can. B. P. 62, 27), contemporaneous with a Guṇḍa Brahmaṃya (who is mentioned also Gaṇa s. n. 8, 32). 11) The (poet) Bāṇa (Bas. P. 54, 69).—The mentioning of the Hōysala king Vīra Ballāḷa of whom a śāsana is known that is dated 1193 A. D., and whose prime minister Rāya deva had one written 1199 A. D. (Ind. Ant. ii., 298 seq.), is alone a sufficient proof that Basava belongs to the 12th or 13th century. Further Kumārapāla proves the same; towards the end of the 12th century he was converted by the celebrated Hemaçandra, the Jaina Polyhistor, to the Jaina faith (Ind. Ant. ii. 15. 18. 19. 195. 241); Hemaçandra died 1172 (Bombay J. ix, p. 224), Kumāra pāla 1166 A. D. Gaṇapati was a title of the Kākateya kings of Ōruṅgal; the earliest inscription of the Kākateyas that has been met in Veṅgi deśa, now the Northern Circars, bears date A. D. 1175, the latest 1336 (J. R. A. S., N. S., i., 2, p. 252; cf. our p. xxi.).—After so much it becomes clear that the following statement in the Can. Bas. P. (of 1585 A. D.) is a forgery, viz. that Basava (and Bijjala rāja) died "Tuesday, on the 11th day of the bright fortnight of the 12th month of the 707th year, called Raktākshi, of the Śālivāhana Saka" (62, 18), i. e. A. D. 785. The Sal. S. year 707 besides is not Raktākshi, but Krodhana, Raktākshi being the 706th (Brown's Tables, p. 44). The Saiva and Liṅgāita Saraṇa lilāṃṛita (probably of the beginning of the 19th century) gives (p. 177. 178) the Rākshasa year of Kali 3911 as Basava's death; but this (according to Mr. Brown) is the Vikṛiti year, and corresponds to A. D. 810.—Prof. Lassen (Ind. Alt. 4, 622) says that Basava died 1168 A. D.; the same appears from Brown's Tables p. 5, who states ad A. D. 1160: "The Liṅgavanta creed is founded by Basava"; ad 1166: "Bijjala rāja of Banavasi gave certain lands to the Jaṅgamas, disciples of Basava"; and ad 1168: "Deaths of Bijjala and Basava". These dates do not agree with the statement, that Bijjala began to reign at Kalyāṇa in A. D. 1189; see above p. xxviii.—Cf. also the Gadagu grant with a figure of an ox or Basava, of A. D. 1213, Ind. Ant. ii., p. 297; and *ibid.* one of a similar character of perhaps A. D. 1057 (?); and two others *ditto*. *ditto*. p. 298: one of A. D. 1199; the other of a year between A. D. 1176-1182; and that of Vīra Ballāḷa of A. D. 1193. Vṛishabhalakṣya or Vṛishabhadhvaṇa, however, is an epithet of Siva older than Kalyāṇa Basava's time.—Late Liṅgāita writers make a thorough Jaina of Bijjala rāja; but elsewhere he appears to have entertained rather fickle views, e. g. the Basava Purāṇa relates his having put up a Govinda pratimā at Prātāpa Nārāyaṇapura (53, 31. 32).

(mahānta) goes with Basava to Saṅgameśvarapura (61, 9; Kappaḍi saṅgama, Kūḍal saṅgama, where Basava dies)¹⁾. If the author of the *Sabdamaṇidarpaṇa* is meant, he lived still A. D. 1168 (or, according to others, still after A. D. 1189).

Keśava or Keśi rāja, an Ārya and an ācārya of the Yādava host (kaṭaka), was the son of the daughter of the poet Sumanobāṇa, and his father was the excellent Yogi Mallikārjuna deva²⁾. This name reminds one of the just-mentioned Saiva Guru Mallikārjuna Paṇḍita, of Mallikārjuna Arādhya (i. e. Saiva Brāhmaṇa) of Amaragunḍa at Basava's time³⁾, and of the great Mallikārjuna Yogi who at the same time appears on Srīśaila, where he is met by Māda arasa (rāja) or Mādi rāja⁴⁾. I cannot tell whether the Liṅgāitas count more than one great Mallikārjuna or whether the three names are to denote one and the same person; but it is evident that the grammarian's father bearing one of their liṅgas' names was one of the inducements for them to claim the renowned Keśava as belonging to their sect⁵⁾. In Keśava, however, no trace of Basava's sect is found.

1) The author of the *Canna Basava Purāṇa* (of 1585 A. D.), when praising a number of Saiva poets, mentions among them also Keśi rāja (1, 17); the same does the author of the *Rājasekhara vilāsa* (of 1657 A. D.) in 1, 17. The author of the *Purāṇa* further introduces at Basava's time the vira śaiva ācārya Keśi rāja daṇḍeśa (57, 49; cf. v. 34 where Keśi tandē, the father Keśi, occurs).—The author of the treatise *Kavijihvābandhana*, a Saiva, calls himself an abhinava (modern) Keśi rāja (1, 11. 12) or abhinava Keśava (3, 2. 3. 29), calls the author of the *Sabdamaṇidarpaṇa* "Keśava" (1, 11), and quotes two verses of that grammar, his 3, 31 being *Śbdm.* v. 34 on p. 45, and his 3, 30 occurring *Śbdm.* p. 42, v. 30. In the said treatise "Keśava" occurs six times (1, 6; 2, 38. 39; 3, 2. 3. 29), and "Keśirāja" three times (1, 11. 12; 4, 40); so there remains not the slightest doubt about the identity; besides in the concluding sentences of the chapters the author is regularly named abhinava Keśi rāja.—In the Saiva and Liṅgāita *Saṇaṇa līlāṃṛita* the Keśi rāja ayya (master) is mentioned among the poets of Siva (Bēṅgaḷūr ed. 1871, p. 3); and in the Canarese *Brahmottara kāṇḍa* between the Samskr̥ta poets Bāṇa and Mayūra (1, 9).—In the Saiva and Liṅgāita *Gaṇa sahasra nāma* (of about 1300 A. D.) Keśi rāja appears among the devotees at Basava's time (8, 3). 2) *Śbdm.* p. 3. 408. 3) *Can. Bas. P.* 57, 17; *Gaṇa s. n.* 8, 14 (Amaragunḍa's Mallikārjuna tandē i. e. father); *Saṇaṇa līl.* p. 251 seq. 4) This yogi is treated of Basava P. ehs. 19. 20. Before he entered on his ascetic life he was Malla arasa (rāja) dharapīvalabha (19, v. 20). *Ind. Ant.* ii., 362 (cf. ii., 81) is a Malla deva i., that according to the system of dates there, lived somewhere between 746-878 A. D. and at whose time a Mallikārjuna svāmi lived; Malla deva ii. falls 878 A. D. Compare also *Can. B. P.* 57, 43. 5) For this reason they have smuggled into the *Sabdamaṇidarpaṇa* the Toṭa svāmi (p. 125; in the *Mūḍabidur MS.* and *Maṅgaḷūr No. III.* he does not occur), one of their own gurus, who belongs to the beginning of the 16th century; and in p. 57 the instance "Whom shall I praise but Gōrava?" appears as "Whom shall I praise but the deva?" in the *Mūḍabidur MS.*, though Gōrava (a peculiar name of Siva) and the deva (according to Nāgavarma's *Chandas*) in the end mean the same. The tendency of the Liṅgāitas of trying to impress their own seal on the celebrated works of other sects (Jainas) appears also to some extent from Nāgavarma's prosody; see above

To the proofs, given in p. xxi of the *Sbdm.*, that Keśava was a Jaina three others can now be added. The one occurs p. 132 in the instance "kramadē" to the rule about the *ē* of the instrumental, which word, according to two MSS. quite independent of each other,¹⁾ is taken from a sentence about Jaina dikshā; the other is that, according to the same MSS. and one in the hands of Hiraṇyagarbha²⁾, in p. 255 two Kanda verses occur as instances to rule 217, that are quoted from the Jaina novel *Lilāvati*; and the third is that one of these forms a part of a praise offered to Jineśvara.³⁾ It is certain, Keśava would never have cited any passages of direct Jaina tendency, if he had been a *Liṅgāita*, or a member of the *Arādhyā Brāhmaṇas* who were the first *liṅga* worshippers in Southern India, and could have avoided doing so (as he certainly could have done in all the instances concerned); for all who have had occasion to read Canarese *Liṅgāita* or *Saiva* works, will know of the bitter hatred and tales of cruel persecution of all that is Jaina exhibited in such works.⁴⁾ Besides, if Keśava had belonged to the *Liṅgāitas* or *Saivas*, he would at all events somehow have plainly professed his specific views, which is not the case. The very beginning of the grammar with simply a devotional verse to *Vāgdevī* seems to be characteristic for all Jaina compositions in Canarese.

4. On Nāgavarma in particular.

Nāgavarma is mentioned as a pattern-poet in the Canarese *Rasa-ratnākara* of the Jaina kavi *Sālva*⁵⁾, and frequently quoted by

p. xxi. Their endeavours have been favored by the just-mentioned instance with Keśava, and as has been seen above, by some peculiarities with Nāgavarma. The Jainas made their peace with the Brahmins, and used also their pantheon; and the fact that with our two authors *Siva* is the *deva*, proves that at their time *Sivaism* was on the ascendancy in the South, at least with the ruling powers, so that a compromise, playful and cunning on the part of the atheists, (for "deva" is a sort of slang) became expedient. See J. R. A. S., N. S., iii., 1, p. 146, where it is stated that A. D. 473 in Orissa (*Oḍra*) the Keśari family, worshippers of *Siva*, had raised themselves on the ruins of the Buddhist dynasty. Curtailing full quotations in the *Sbdm.*, see p. iv., may, at least partly, have happened from sectarian motives. *Sbdm.* p. xxi. appears as an attack on the Brahmins: "O *Siva*, these people" etc.; it is advisable to give the original "O *Trailokya Cūḍāmaṇi*" instead of "O *Siva*". P. 110 occur the instances: "I am *Siva*", "I am *Gauri*", "I am *Nandi*", showing that certain *Saiva* tales became popular in the South at Keśava's time.

1) *Mūḍabidar* and *Maṅgaḷūr* No. iii.

2) *Vkp.* p. 121.

3) *Lilāvati* 1, 11; 3, 86.

The *Maṅgaḷūr* edition has only all the verbal forms occurring in the verses.

4) Could

the *Liṅgāita Kalyāṇa Basava* (*Vṛishabha*) have been got up to some extent in direct opposition to the Jaina Arhant *Vṛishabha*?

5) 1, 8. 12. 16 (*Nāga*); 2, 61.

him.¹⁾ As will be seen further on, Sâlva may have lived either at the time of Kâkateya Rudra Pratâpa Gaṇapati deva of Ōruṅgal, or not long after it. This king ruled from A. D. 1292 (or 1295) to 1335.²⁾ Sâlva says he has used all the lākṣhaṇa granthas, but he will take up that of Nâga (*i. e.* Nâgavarma) who has been an ornament to the court (sabhâ rañjaka), and reproduce its contents in an abridged form.

The author of the *Samskrîta-Karṇâṭa Nânârtharatnâkara*³⁾, Devottama of the dvîja vaṃśa, also a Jaina, states (1, 3) that among others⁴⁾ he has made use of the Abhidhânârtha of Nâgavarma (*i. e.* Nâgavarma's Nighaṇṭu) and of the Sabdamañjari. If this last-mentioned vocabulary be the Sabdamañjari by the above-mentioned Toṭa svâmi, Devottama would have lived about the middle of the 16th century⁵⁾.

Further the Kavijihvâbandhana⁶⁾ mentions Nâgavarma (1, 6), as does also the Nighaṇṭu of Abhinava Maṅga râja (verses 1. 4) or Kavi Maṅga (v. 540)⁷⁾. The author of this vocabulary is called, in the final words of each chapter, "Abhinava Bâlasarasvati Maṅga râja," and speaks of his work as that "of Maṅga râja, that is named Bâlaśârādē". This reminds one of the Têlugu Bâlasarasvatiya, the oldest commentary on the Nannaya Bhaṭṭiya of about A. D. 1130⁸⁾, by Bâlasarasvati. At all events this Maṅga râja does belong to the later writers, as the metre, Shaṭpadi, which he uses, sufficiently proves.

Nâgavarma, in his Kâvyâvaloka, alludes to old great poets (purâṇa kavîśvara, 10, 1). His quotations, like those of Keśava, often refer to

1) Probably N.'s Kâvyâvaloka, as all the quotations are rules belonging to kâvyâ; but that peculiar portion of the MS. is not in our possession. However two instances in our fragment (3, 39; 4, 89) are given by Sâlva (1, 125; 2, 20). Two others (1, 48; 2, 24) occur in the Sabdamañidarpana (p. 264 ನಿಮಿಷಪದ; p. 91 ಮುಷ್ಕಪದ); besides the first-mentioned quotations (1, 125; 2, 20) are found as such both in the Kvy. (3, 39; 4, 89) and Sbdm. (p. 136 ವಿಸೇಷಪದ; p. 188 ಉಪಪದ). 2) Dr. Burnell's *Vaṃśa Brâhmaṇa*, p. vi., vii. Mr. Brown says he received 88 years, C. T. p. 66; cf. p. 30 and A. D. 1290. 1318. 1335.

3) Composed in 168 Sanscrit vṛttas. 4) Our MS. says nija Gopâli, Dhanañjaya, abhinava Jûda, Bhâguri, Jayantya, Amara, and Bala; the copy from which it has been taken, belonged to a Jaina of Mysore; amongst other praises by the Jaina owner occurs *e. g.* śrîmad-Bhaṭṭakalanka-munayê namaḥ. This muni may be the śrî bhaṭṭa Akalaṅka, the author of the Bhâshamānjari on the Sanscrit-Canarese grammar Sabdânusâsana; see Sabdamañidarpana, p. xiii. Regarding the inner evidences about Devottama's mata cf. verses 19, 44, 47, 48, 62, 64, 134, 150, 157, 160. 5) See p. xxxiii., note 5. The Sabdamānjari, however, may be something different, perhaps even the Bhâshamānjari of Akalaṅka or that of Samantabhadra (see further on). 6) See above p. xxxiii., note 1. 7) Cf. p. xxv., note 1. 8) See p. xxx., top of the note. Many assert that the commentator was a pupil of the ancient grammarian himself; Mr. Brown's *Essay on Têlugu* (1839), i., p. 10, and Preface to his Dictionary.

personages of the Bhârata and Râmâyana¹⁾. Paragraph 4, 100 is curious; its translation is: "On earth the voices (dhvâna) of Nâgavarma, Guṇavarma and Sambavarma became highly renowned, so that the foremost of scholars (vibudhâgrani), who are called praised worthies, eulogized them". The conclusion of paragraph 7 is: "For an understanding of great glory that received eminent adoration in those assemblies, they would say of Nâgavarma that he was a second (abhinava) Sarvavarma";²⁾ and that of par. 9 is: "The assemblage of scholars with eulogy flatters the Paṇḍita Nâgavarma, saying that he spreads understanding which moves about in the selection of nectar, and that he is perfect in the quite mature śâstras, sweet in the happiness he possesses, and everywhere the beloved friend of the good". Further the final statement in par. 7 is: "This is the chapter on verbs in the śabdasmṛiti of the Kâvyâvaloka that has been composed by Nâga and the other Varma (nâgâdivarma)". This remark probably refers to the three Varma of 4, 100, who seem to have formed a trio, and to have worked together.

In Nâgavarma's Nighaṇṭu, the vastukosha, as the last verse (36) of the sârnânya kâṇḍa, occurs the very same verse that has just been quoted as the conclusion of par. 9 of his Kvyî.; the verse preceding it in the Nighaṇṭu is as follows: "Thus he who possesses sound qualities, good conduct, and a mind that is virtuous and fixed on one object, he the beloved son (*i. e.* pupil?) of Dâmodara (dâmodara priya suta)³⁾ and an ornament of the ear of poets (kavi karṇapûra), has told the sârnânya words, so that common people are enabled to understand them".⁴⁾

If the Guṇavarma who has written a Canarese Harivamśa⁵⁾ and is named by Keśava as one of his predecessors⁶⁾, be one of the three Varma

1) For instance Râvaṇa (5, 88); Laṅkeśvara (3, 16, 26); Duśânana (5, 84); Daityarâja (5, 101; 7, 2); Nilagrîva (5, 84); Sri Candra bhâvallabha (6, 21); 5, 114 seems to refer to Kṛishṇa the shepherd and to put high attributes to him (pānnagatalpa, kamsahara, etc.); Raghuvamśa (5, 119); Rudra (2, 26); Rudrâvatâra (5, 62), Mâdeva, Mâdevî (5, 58).

2) Or Sarvavarma. A Sarvavarma is sometimes quoted by mistake as the author of the Kalâpa (or Kâtānta) grammar; M. Müller's Sanskrit Grammar, p. 4. 3) A Dâmodara who at all events lived before 1643 A. D., wrote the metrical composition Vâṅbhâṣaṇa, the source of which is the Prâkṛita Piṅgala, and which endeavours to introduce the metres of this work into Samskrîta Prosody. See above p. xiii.; Weber. p. 208. Dâmodara is also a Jaina Tirthaṅkara, Ind. Ant. ii., 140; and a name of Kṛishṇa. According to the genealogy in N.'s prosody, N.'s own father was Vēṇṇamayya, p. xviii.

4) In these words he specially characterises himself as one of the propagators of vernacular literature in the South. 5) Śbdm. p. 144. The Tēlugu Harivamśa was composed by Tikkanna Somayâji who died, it is said, A. D. 1198; See above p. xxix., and Mr. Brown's Preface to his Dictionary.

6) Śbdm. p. 4.

and the fellow-poet of Nāgavarma, he and also Nāgavarma would have lived before Keśava; and it would also become certain, that they had preceded the reign of Pratāpa Rudra of Ōruṅga¹⁾, if the Jagannātha vijaya, which refers to Guṇavarma, is to be dated from that king's time (see p. xxxix.). However, having thus obtained the first hint regarding Nāgavarma's priority to Keśava, I may adduce an apparently direct testimony regarding it. Namely, that the two scholars should have quoted so many verses in common²⁾, independently of each other, is very improbable. Either Keśava has made use of Nāgavarma or vice versa. Such being the case one little circumstance seems to make it perfectly evident that the first, to some extent, copied Nāgavarma; viz. Keśava (p. 159), to show the use of the Dative in wishing a blessing (svasti) to somebody, quotes as an instance one of the two benedictory verses with which Nāgavarma concludes the ekārtha kāṇḍa of his Dictionary. Even the most cautious critic will grant that this circumstance is one of some weight. So we may safely assume that Keśava, in undertaking his work, wanted to write a more "comprehensive grammar" (vistāra vyākaraṇa)³⁾ than in this case the mere skeleton in the first part of Nāgavarma's Kāvyaśvaloka. The quotation in Keśava p. 18, beginning "varasandhyakshara", is very probably taken from the Kāvyaśvalokana wherein (1, 14) it appears to form a statement of the author, and is immediately preceded by the Upendravajra verse that occurs Sbdm. p. 17.

As a curiosity it may be stated here, that our copy of the Kāvyaśvaloka (4, 104) has the following verse: "Vādirāja, who was the destroyer of the mass of Advaitavādis that were like a troop of rutting elephants, and who was the lion on the mountain formed by the pre-eminent and pointed Syādvāda, became renowned, so that the learned eulogized

1) p. xxxv.

2) p. xxv.

3) See Sbdm. p. xvi.; the reading there is

corroborated by the Mūḍabidar MS. The grammatical quotation alluded to in that page is rule 16 of par. 6 of the Kāvyaśvaloka; but does not belong to Keśava's original quotations, as it does not appear in the Mūḍabidar MS., though it is in all the others at hand.—By the way I may remark that the Mūḍabidar MS. does not contain the rules on the so-called passive voice, p. 299 seq., the verbal roots, p. 302 seq., and the Vocabulary, etc., p. 402-408. The second list of the somewhat obsolete words in the Maṅgaḷūr edition seems to be a forgery on account of No. 35 "baḷamardn", gunpowder, as according to Mr. Brown's Tables A. D. 1437 the Musalmans used no fire-arms, and only after the year 1510 cannon and musketry are mentioned in Indian history; unless it can be proved that a good number of years before 1437 gunpowder was known in India.

him." Could the Advaitavâdis be Saṅkarâcârya's followers?¹⁾ Saṅkarâcârya belongs to the end of the 7th century A. D.

For his Dictionary Nāgavarma has used "Vararuči, Halâyudha, Sâśvata²⁾, Amarakosha, and others" (1, 2). If Halâyudha, the author of the vocabulary called Abhidhâna ratnamâlâ, and Halâyudha, that of the commentary on Piṅgala's Chandas sūtras called Mṛitasanjivini, be the same, Nāgavarma's authority would have lived under king Muñja of Campâ, A. D. 961-985³⁾. It is worthy of notice, that Nāgavarma does not name Hemaçandra who died 1172 A. D.⁴⁾ Nāgavarma's fame appears in v. 4: "When it is stated that Nāgavarma, the neck-ornament of poets, has composed it (the Nighaṇṭu) in Kannaḍa and so clearly that even a dull person may understand it; who would not like it?"

Nāgavarma, as appears very conspicuously from his Nighaṇṭu, was an avowed Jain⁵⁾; for, in i., 1 he begins by asking a blessing of Vardhamâna Jinendra, in the seventh verse he asks Vâṇî (Sarasvatî, the synonyms of whom he adduces) to correct his composition, and in the eighth verse he first of all gives the synonyms of Jineśvara, respectively Tirthakara. His Kāvyaâlokaṇa commences with a prayer to Viśveśvara, followed by one to Sarasvatî devî (i., 1. 2), and contains already in our fragment several honorable allusions to Jainism⁶⁾.

5. On Rudra bhaṭṭa, etc.

It is much to be regretted that for the present it is quite impossible to fix the date of the above-mentioned Jagannâtha vijaya⁷⁾. It may be one of

1) Vâdirâja is *e. g.* a Bodhisatva with the Buddhists. The Vaishnava dâsas of Uḍupu on the Western coast used to call their Madhvâcârya (A. D. 1121-1197, Dr. Burnell's *Vamśa* Br. p. xxiv.), the Vâdirâja; see *e. g.* the introduction of the Abhimanyu kâṇaga. The Jaina Abhinava Pampa in his Râmaçandra çarita Purâṇa (1, 24) says: "Srutakîrti (Srutikîrti), acquainted with the threefold knowledge, by means of the weapon of syâdvâda vidyâ, like Devendra, cut off the wings of the paravâdi mountains".

2) This name, however may be an adjective belonging to the next word. Sâśvata, a lexieographer, is the author of the Nânârtha koṣha (Ujvaladatta to Uṇâdi sūtra, see St. Petersburg Dictionary).

3) p. xi.; Dr. Weber's *Indische Studien* viii., p. 193 seq.; *Indische Streifen* i., p. 312 seq.; 358; ii., 227; Professor Aufrecht's Preface to his edition of the Abhidhânaratnamâlâ (1861). Compare the Halâyudha prior to or contemporaneous with Basava, above p. xxxii.

4) p. xix.

5) Cf. also the verse at the end of the sâmhya

kâṇḍa, that will be quoted on p. xl. 6) Jineśvara 2, 52; Jaina çaiha and prayer to Guṇabhadra deva 3, 5; Jaina dîkshâ 3, 27; Jinendra deva 3, 42; Jina dharma 5, 62; 6, 48.

7) p. xxxvii.

the earliest Canarese Brahmanical¹⁾ compositions. It relates the stories of Kṛishṇa according to the Viṣṇu Purāṇa (1, 21). The author calls himself Rudra (1, 21.22), and once Rudra bhaṭṭa (1, 16). Like those of Nāgavarma and Keśava, his work is written in archaic language, and in the čampū style which was, it appears, general with the early authors. He begins his composition by asking a blessing of Kṛishṇa (1, 1), then of Caturmukha (2), Umāpati (3), Mārtāṇḍa (4), Gaṇapati (5), and Vāṇi (6). Thereupon, as is customary with all modern poets, he praises Vālmiki, Vyāsa, Bāṇa²⁾, Harsha³⁾, Māgha and Kālidāsa (7-9)⁴⁾.

In 1, 17 he says, he will tell his story, the “śāradābhra čandrātapa Rudra Kṛishṇa kathā”, in such a manner that the learned will eulogize him. In “the story of Kṛishṇa, who belongs to Rudra whose lustre is like the moon of an autumnal cloud” the Rudra is either the poet himself, or perhaps a patron of his, or both may be meant. In one of the two last-mentioned cases Rudra Pratāpa Gaṇapati of Ōruṅgal (about 1300 A. D.)⁵⁾ might be thought of, and an allusion to his name be found also in the above prayer, wherein Umāpati (Rudra), Mārtāṇḍa with the epithet pratāpodaya, and Gaṇapati occur successively. However that may be, it is a fact that a scholar, named Rudra bhaṭṭa, who lived under the said king, became the author of the Sṛiṅgātilaka Pratāparudriya in Samskrīta⁶⁾; and strange to say the Jaina kavi Sālva⁷⁾, in his Canarese Rasaratnākara, alludes to a Rasa-kalikā of Rudra bhaṭṭa, and designates this person as one of the Aryas whose footsteps he will follow⁸⁾. Here only one Rudra bhaṭṭa seems to be before us, who may have reproduced his Samskrīta composition in the Kaṇṇa language (just as Nāgavarma wrote in both languages, see above p. xxv.) and who perhaps may be also the author of the Jagannātha vijaya.

1, v. 10 of Rudra is interesting, as, after the above-mentioned Samskrīta

1) The Tēlugu Nannaya bhaṭṭa, probably a Brahman, wrote the Adiparva of the Mahābhārata about 1130 A. D.; see above p. xxix., seq. In Tēlugu and Tamiḷ the Viṣṇu Purāṇa seems to have been little regarded in earlier times. 2) Cf. Weber's Indische Streifen i., p. 312.

3) Cf. Ind. Ant. iii., 30.

4) Weber's Ind. Studien 8, 196. 415, etc.; “On the Rāmāyaṇa” p. 81-87. 5) P. xxxv. 6) St. Petersburg Dictionary s.v. Rudrabhaṭṭa (Rudrakavindra).

7) P. xxxiv.

8) 1, in the prose after v. 34; 1, 8. It is questionable whether he cites his work, or only mentions it as an authority; if the verse in question be a quotation, Rudra bhaṭṭa would be proved to be also a Canarese poet.—If it were not too unsafe a guide, as close imitations of ancient poets have been attempted by rather late poets, e.g. the author of the Rājasekhara vilāsa, the archaic language, style, etc. in the Jagannātha vijaya would be decidedly in favour of supposing its author to belong to Rudra Pratāpa's time. He uses also the Mahāsrāgdhara; see above p. xii.

poets, follow the names of nine of his Karṇāṭa predecessors, that bear an archaic stamp; it runs thus: "In order that the world may praise this work, may it contain the imaginative power of Saṅkha varma, the elegance of Sāntivarma, the eminence of composition of Guṇavarma, the brilliancy of Manasija, the clever diction of Karṇama, the definition of Pampa, the knowledge (?) of Candrabhaṭṭa, the novelty of Pōnnamayya, and the intelligence of Gajāṅkuṣa!" The first three names appear to refer to the above-mentioned trio: the Saṅkhavarma of our MS. is probably the Sambavarma of the Kāvyaśāloka¹); Sāntivarma may be a surname to express the endearing character of Nāgavarma, who states about himself in the Kāvyaśāloka at the conclusion of par. 7: "In this manner he who causes to rise the excellencies of poetry (kavitāguṇodaya) and possesses a peaceful mind (śāntamāna), has uttered this, so that the doubt regarding grammar, that is like a sea of darkness, disappears, and the assemblage of the learned quickly assents"²); and lastly Guṇavarma is the third of the company of friends. Rudra's work may have had somehow connexion with the black Jagannātha pagoda in Orissa, the erection of which is said to have taken place between A. D. 1240-1299³). Our olḍ copy dates from a Prabhava samvatsara, probably A. D. 1807, and was written at Kiraṅgūr by a Narasimhaṭṭa for a Srīnivāsayya, the younger brother of Veṅkaṭapatayya.

It seems fit to state here that Sālva in his Rasaratnākara (1, 8) mentions, as another of his authorities, Vidyānātha, probably the author of the Pratāparudriya, a work on the drama and rhetoric, in honour of Pratāpa Rudra Gaṇapati Kākatēya⁴).

Regarding the Sabdānuśāsana, the Samskrīta-Karṇāṭa grammar

1) mba (८२) and mkha (८२) are easily mistaken one for the other in MSS.

2) This occurs just before the above-quoted passage (p. xxxvi.) in which Nāgavarma is called an abhinava Saryavarma. The epithet "kavitāguṇodaya", in the Nighaṇṭu, occurs three times in connexion with him, at the end of the ekārtha-, nānārtha-, and sāmānya kāṇḍa. At the conclusion of the latter it is said: "This is the sāmānya kāṇḍa of the Abhidhāna vastukosha that has been composed by Śrī Nāgavarma who causes to rise the excellencies of lovely (cāṇūra) poetry in clear and profound language, born of the good grace of the foot-lotus of Jina, and who is (therefore) praised by people in various ways." Another of his epithets is "cintāṭṭa prānta", he who has arrived at the state of being free from care, at the end of the ekārtha k. In his prosody he is named "guṇāgrāṇi," above p. xix; and "guṇodayoddāma," p. xx.

3) Brown's Tables, p. 6-8.

4) Mr. Brown's C. Tables, s. 1318 A. D., states that in the days of this king the Bhāskara Rāmāyaṇa, the 7th book or uttara kāṇḍa, was written by Tikkanna; cf. his Essay on Tēlugu Literature, ii., p. 24, 25. He revokes this statement already in his Tables, p. 58. 66, saying that the poet died 1198 A. D. See p. xxix.

in short prose sūtras like Nāgavarma's (p. xxv.)¹⁾, mentioned in the Mangalore edition of the Sabdamapīdarpaṇa (p. xiii., seq.)²⁾, it may be added here, that another MS. with its commentary, the Bhāṣhāmañjari, by the Jaina Sribhaṭṭākalaṅka, obtained by us through the favor of the Liṅgāita svāmi at Mādevapura maṭha in Kōḍagu (Coorg), says in its concluding śloka³⁾, that it was written by Kṛṣṇa rāja (1504-1529 A. D.), i. e. probably in his honour. If this statement be true, the Bhāṣhāmañjari would precede the king's reign by about a hundred years, and the Sabdānuśāsana, its commentary, by about as many, so that its composition may probably be referred to Pratāpa Rudra's time; but it may be older.

6. Probable age.

To sum up, it seems probable that first Nāgavarma, then Keśava (Keṣi), and thereafter Rudra, flourished somewhere between the years 1000-1335 A. D. Sālva probably lived a little after Rudra bhaṭṭa, or may belong to his later days. Keśava's time, if he be identical with the Keṣi of the Canarese Basava Purāṇa, would be about A. D. 1130-1180⁴⁾.

7. An alphabetical list of early authors.

The following is an alphabetical list of the early Canarese authors mentioned in Nāgavarma, Keśava, Rudra, Sālva, Hiraṇyagarbha, etc. Where an asterisk is added to a name, it denotes that the person concerned may not have written in Canarese.

- 1) Nannayya bhaṭṭa's treatise on Tēlugu Grammar (of about A. D. 1130) is written in Sanscrit verse. Brown's Grammar, p. 266. 304. 2) The Mūḍabidar MS. of the Sabdamapīdarpaṇa is also accompanied with a commentary, but not that of Nishṭhūrasaṅjaya, a circumstance that shows the late age of this person; cf. Sbdm., p. xiv. 3) Its introductory śloka (after the Liṅgāita formula "śrīguru Basavaliṅgāya namaḥ") is: "namaḥ śrī Vardhamānāya viśvavidyāvabhāśine | suryabhāṣhāmāyī bhāṣhā pravṛtṭā yaṁ mukhāmbujāt." The concluding one is: "Karnāṭakavyākaraṇam nabhasi vyayavatsare (i. e. A. D. 1526) | Kṛṣṇa-bhūpeṇa likhitaṁ tatādāvegata kalaṁ." There exists in Mūḍabidar a composition, as it seems on the Jaina religion, by Akalaṅka svāmi; Professor Wilson speaks of Akalaṅka, a Jaina teacher from Savanaballūgoḷē, the Jaina village near Cinraipatam, as belonging to the 8th century. See also above p. xxxv. About the Jainas on the Western coast in Tuḷu, where Mūḍabidar is, see the article by Dr. Burnell in Ind. Ant. ii., 353. Through Dr. B.'s kindness in furnishing me with a catalogue I am enabled to mention some of the Jaina works extant at Mūḍabidar, and have also obtained a copy of the MS. of the Abhinava Pampa Rāma Candra carita Purāṇa to which he alludes, *ibid.* p. 274, the MS. having been written about 440 years ago (ś. ś. 1350). 4) Keśarāja was still alive when Basava died in 1168. If, however, the Bijjala deva who died in the same year with Basava, did not begin to reign at Kalyāṇa before the year 1189 A. D., as stated in the Journ. R. A. S., N. S., i., 2, p. 252, Keśava is to be put somewhat later. See above p. xxxii.

1. Amṛitānandi*, a writer on good composition (Rsr. 1, 8; 1, after 42)¹⁾.
2. Argāḷa (Aggāḷa) deva, a Jaina, who finished his *Candraprabha Purāṇa* A. D. 1189 (Vkp. p. 121)²⁾.
3. Asaga (Sbdm. p. 4).
4. Udayāditya, a writer on good composition (Rsr. 2, after 61).
5. Kaṇṇama (Jagv. 1, 10)³⁾.
6. Kavirājakuñjara, a Jaina, from whose *Lilāvati prabandha* at least two verses are quoted in the *Sbdm.* (1. 11; 3. 86). Perhaps A. D. 873. His real name is said to have been Nemiçandra (Vkp. p. 121)⁴⁾.
7. Kāma*, or Kavikāma, appears together with Nāgavarma as a writer on good composition (Nāgavarma Kavikāmādi mārḡa, Rsr. 1, after 8).
8. Keṣava, or Keṣi rāja, the author of the *Sabdamapidarpaṇa*, a *Coḷapālaka çaritra*, *Subhadrāharṇa*, *Prabodhaçandra*, and *Kirāta* (*Sbdm.* p. 408).
9. Gaḷāṇkuṣa (Jagv. 1, 10).
10. Gaḷaga (*Sbdm.* p. 4)⁵⁾.
11. Gaṇeṣvara*, who, in company with others, wrote a *Sāhityasañ-jivana* on good composition (Rsr. 2, after 61).
12. Guṇanandi (*Sbdm.* p. 4. 39)⁶⁾.
13. Guṇabhadradeva* (Kvyl. 3, 5)⁷⁾.
14. Guṇavarma (*Sbdm.* p. 4; Kvyl. 4, 100; Jagv. 1, 10), a contemporary of Nāgavarma, who wrote a *Canarese Harivaṃśa* (*Sbdm.* p. 144).
15. *Candrabhaṭṭa* (*Sbdm.* p. 4; Jagv. 1, 10).
16. Nāgaçandra Sukaviṇḍra, whom Abhinava Pampa, the author of the *Rāmaçandra çarita*, is ambitious of imitating (ch. 16, towards

1) An Amṛitānanda yogīśvara is the author of an *Akārādi Nighaṇṭu* (Mūḍabidar), that is asserted to be the *Dhanvantari Nighaṇṭu* (materia medica). 2) There are three MSS. at Mūḍab. called *Candraprabha kūṇya*. Argāḷa or Aggāḷa is the name of one of the fourteen

Jaina Tīrthakaras enumerated by Nijagūṇa yogi in his *Vivekaçintāmaṇi sub çārvāka śāstra*; they are: Hemaçandra (probably the scholar who died A. D. 1172), Nāgaçandra, Nemiçandra, Meghaçandra, Māghaçandra, Ārhata, Ādinātha, Aggāḷa, Pārśvanātha, Saugata, Srutikīrti, Śrīmati, Kāmarahita, and Munisvāmi. The names with spaces appear in the list of authors. 3) A Kaṇṇavarma with a (*Samskṛita*) *Nemaṇātha purāṇa* etc. at Mūḍab.

4) A (*Samskṛita*) *Lilāvati* pr. at M.

5) Nos. 9 and 10 may possibly mean the same person.

6) A Guṇanandi appears in the list of Jaina gurus of the Mercara plates that probably date from A. D. 466. Ind. Ant. i., 365.

7) If an author, he may be the Guṇabhadra ācārya, author of the (*Samskṛita*) *Uttara Purāṇa*, at M.

the end). This Nāgaçandra is probably the author of the Canarese treatise on Jaina dharma, called Jinamunitanaya; 102 verses in the Kanda. Its v. 4 runs thus: "The virtue of the good who hear this (my composition), is the fortune of Nāgaçandra who relates (it) and is praised by the poets. Do not think lightly of the saving śrī Jina dharma, thou that goest to emancipation (mokshagāmi), O son of Jina muni!" (Jinamunitanaya, these being the words with which each verse concludes).

17. Nāgavarma, or Nāga, the author of the Kāvyaāvaloka, Nighaṇṭu, Chandas, and a Kaṇṇāṭaka vyākaraṇa in Sanscrit¹).
18. Nemiçandra, who has been stated to be identical with Kavirājakuñjara (Vkp. p. 121)²).
19. Pampa. See Hampa.
20. Pōnna. Pōnnamayya. See Hōnna.
21. Manasija (Sbdm. p. 4; Jagv. 1, 10), perhaps identical with the Cittaja of the Kavijihvābandhana (1, 6; Sbdm. p. xxv.).
22. Rudra, or Rudrabhaṭṭa, the author of the Jagannātha vijaya and perhaps of the Rasakaṭikē.
23. Vidyānātha* (Rsr. 1, 8), author of the Pratāparudriya³), between 1292-1335 A. D.
24. Vīraṇandi*, a Jaina (Abhinava Pampa 1, 26. 27)⁴).
25. Saṅkhavarma (Jagv. 1, 10).
26. Sambavarma, a contemporary of Nāgavarma, probably identical with No. 25 (Kvyl. 4, 100).
27. Sāntivarma (Jagv. 1, 10), probably a surname of Nāgavarma.
28. Sālva, the author of the Rasaratnākara, a treatise on poetry and dramatic composition in three chapters: 1) śṛiṅgāra prapañça; 2) rasa vivaraṇa; 3) nāya nāyikā vivaraṇa. He has consulted for his work Amṛitānandi, Rudrabhaṭṭa (rasakaṭikē), Vidyānātha, Hemaçandra, Nāgavarma, Kavikāma, Udayāditya, Gaṇeçvara (sāhitya sañjivana) and others. Among the Paurāṇika and Aitihasika personages of his quotations occurs also a Candrahāsa (3, 13. 14), a circumstance that may point to the existence of a Canarese Jaimini Bhārata at his time, (different from

1) See note to Hampa, No. 34; and above p. xli 2) At Mādabidar are a Gomata sūra mūla (Sanskṛita) by Nemaçandra, and a Tribhaṅgi paramāgama by Nemaçandra siddhānti. (Nemaçandra may be a slip of the Jaina writer's pen instead of Nemiçandra) 3) There is a Pratāparudra at M. 4) At M. is a Candraprabha kāvya mūla (or mālā?) by Vīraṇandiçvara.

that afterwards to be mentioned). His work, on account of its obscenities, is unfit for publication.

29. *Srī Vijaya* (Sbdm. p. 4).
30. *Samantabhadra** (Sbdm. p. 125; Abhin. P. I, 10)¹.
31. *Sarvavarma**, a renowned predecessor of Nāgavarma (Kvyl. 7, at the end).
32. *Sujanottamsa* (Sbdm. p. 4. 109. 112. 133. 164). The supposition has been expressed that he may be identical with Nemiçandra (Vkp. p. 121).
33. *Sumanobāṇa*, a poet whose daughter was Keçava's mother (Sbdm. p. 2).
34. *Hampa*, or *Pampa* (Sbdm. p. 4; Jagv. 1, 10; see No. 16 of our list). One *Abhinava Pampa*, a Jaina, wrote a *Rāmaçandra çarita Purāṇa*, a Mûḍabidar copy of which is dated A. D. 1428 (see above p. xli., note 3). The work contains the following chapters (āśvāsa): 1. *piṭhikā prakaraṇa*; 2. *Daçaratha janana*; 3. *Daçaratha kumārodaya varṇana*; 4. *Janaka Jina bhavana daršana*; 5. *Sitā svayamvara*; 6. *vana praveśa varṇana*; 7. *šarad varṇana*; 8. *çarana yugala darpana*; 9. *Sitā harana*; 10. *Dašavadana vaṃša varṇana*; 11. *Laṅkā dahana varṇana*; 12. *šrī Rāma prayāṇa varṇana*; 13. *Balāçyuta puṇya prabhodaya*; 14. *Raghuvīra vijaya varṇana*; 15. *Sitā parityāga*; 16. *parinirvāṇa kalyāṇa varṇana*². It is not

1) Three works of a *Samantabhadra* (*Samskrīta*): *Nyāya niścaya vārtikāṅkārā*; *Uktyānu-śāsaṇa* (?); *Bhāṣāmāñjari* are at M. 2) The author says (1, 40) he will tell the

wonderful story of Rāma which Gautama on the Vipula hill by the side of Virajina told the Magadhādhipa who was a gaṇāgrapi. He remembers all the great followers of Gautama's sudharma (1, 7), the śrutakevali Bhadrabāhu (v. 8), Bhūtabali, Puṅpadanta, Jinasena, Munindra, *Samantabhadra* (v. 10), *Kaviparameshṭhi*, *Pōjyapāda* (v. 11; these last-mentioned three svāmis occur *Sabdamaṇidarpaṇa* p. 125), *Kuṇḍakundāçērya* or *Kōṇḍa*—(v. 12), *Akaḷaṅka çandra* (v. 13), *Vardhamāna bhāṭṭāraka* who caused the *divyabhāṣārasapūrṇaśrutapayodhi* to be obtained (v. 14. 15), *Bālaçandra* (v. 16. 17. 18), *Meghaçandra* (v. 19. 20), *Subhaktī* (v. 21-23), *Srutakīrti* (once *Srutakīrti*, v. 24. 25), and *Viraṇandi siddhāntika* (v. 26. 27; cf. the Jaina *siddhānta* works, *Ind. Ant. ii.*, 198).—The *Kuṇḍakundāṇvaya* appears in a Cera grant that belongs to 466 A. D., *Ind. Ant. i.*, 365; a *Kundāçērya* occurs 522 A. D., *Ind. Ant. ii.*, 131. *Akaḷaṅka çandra* may be the teacher of 788 A. D. mentioned in *Ind. Ant. ii.*, 15. 16; cf. *iii.*, 193; above p. xli. *Bālaçandra* occurs in the prose-sentence at the end of each chapter as being the guru of the author of the work. *Meghaçandra* is one of the fourteen Tirthaṅkaras mentioned above in p. xlii. Of *Srutakīrti*, also one of the above-mentioned Tirthaṅkaras, it is said: "When *Srutakīrti*, the *traividya*vrati, by *gutapratyāgata* communicated the *Rāghava Pāṇḍavīya*, he making it the surprise of the learned, manifested pure fame"; this work seems to be similar to the *Rāghava Pāṇḍavīya* of *Kavirāja* (who perhaps belongs to the 11th century), as both appear to possess the peculiarity of giving two meanings when differently read, the last-mentioned presenting in the same words the story of the *Rāghavas*

quite impossible that the original Hampa is identical with the Tamil Kamba or Kampa, the author of a Rāmāyaṇa, as the Tamil letter k may represent an h; but in this case Kampa's work ought to be Jaina; see above p. xxx.

35. Hamsarāja, an author from whom a quotation is found in Nāgavarma (Kvyl. 5, 84) and in Keśava (Sbdm. p. 377)¹⁾.

36. Hemaçandra* (Rsr. 1, 8).

37. Hönna, or Pönnna (Sbdm. p. 4), who is probably the same as Pönnam ayya (master) of Rudra (Jagv. 1, 10).

Two other Jainas may still be named, viz. Guṇaçandra* and Devaçandra. Guṇaçandra, the author of a Pārśvābhyudaya-māghaṇandīśvara, may be identical with the Guṇaçandra āçārya of Ind. Ant. ii., 131²⁾, occurring there under Pratāpa Ballāla whose second successor is Vīra Ballāla (1193-1199 A. D.)³⁾. Devaçandra wrote a Canarese Rājavalī kathē according to Ind. Ant. iii., 154. To this period may further belong two well-known Jaina Canarese treatises: the Sāstrasāra, and the Dharma-parīkshē (by Vṛttavilāsa), copies of both of which are met with at Mūḍa-bidar⁴⁾; and two Canarese Commentaries: the one on the Amarakosha, called Nāçirāji; and the other on Halāyudha's Abhidhānaratnamālā. This recension of the Abhidhānaratnamālā does not contain the stanzas referred to and quoted in Prof. Aufrecht's edition p. 98 seq.

Of the above-mentioned 40 names of early authors one only can with certainty be referred by me to a Brahman, viz. Rudra; his age, however, is still questionable. No. 1. 4. 5. 7. 11. 23 may perhaps be also Brahmanical.

and Pāṇḍavas (St. Petersburg Lexicon; Weber's Indische Streifen i., 352. 369. 371; Ind. Ant. i., 250). At Mūḍabidar are: Raghuvaṃśa by Kīrtikaviśvara; Amoghavṛtti by Viśāla-kīrti svāmi; Jina yajña phalodaya by Kalyāṇakīrti. An Amalakīrti occurs Ind. Ant. ii., 131. Regarding Vīraṇandī see note to No. 24.—At Mūḍabidar are as works of Hampa kavi (whether Abhinava II. ?): Lagbu purāṇa, Pārśvanātha purāṇa, and Paramāgama. [Since writing the above we received the first 5 chapters of Abhinava Pampa's work in print from L. Rice, Esq. who is editing the whole. Mr. Rice remarks in his Prefatory Notice "the Mūla Pampa, as we learn from the Rāma kathāvatāra, was a different person from Abhinava Pampa. It also informs us that the latter derived the materials for his poem from previously existing works, named Rāmaçaritra, Kumudendu Rāmāyaṇa, Puṇyāśrava katbāsāra and others; whose authors were Cūmuṇḍa rāya, Nāgaçandra (see above No. 16), Māghanandī, Sidhānti Kumudendu, Nayasena and others". Mr. Rice is going to publish also, as he states, Nāgavarma's Bhāṣabhūṣaṇa (a Canarese grammar in Sanserit) and Sabdānuśāsana.]

1) In Keśava there is a fragment, whereas the whole verse in the Mahāśragdharā metre occurs in Nāgavarma.

2) Or with the Guṇaçandra Bhaṭṭāra of the Kūṇḍakundānvaya of the Ćera grant of 466 A. D.; see above p. xlv.

3) See above p. xxxii.

4) They are archaic in style and language; the following śloka, used against Brahmanical antagonists, occurs in both: matsyaḥ kūrmo varāhaḥ ça nārasimhaḥ ça vāmanaḥ | rāmo rāmaḥ ça kṛṣṇaḥ ça bauddhaḥ kalki da-ākṛtiḥ. Cf. Ind. Evangelical Review, i., 1, p. 67 seq.

That Rudra, though a follower of Viṣṇu, mentions some of the renowned Jaina authorities of his time, is not to be wondered at, as he quotes them merely with regard to their style, a step most probably taken from his having no other choice, and which had no connexion with his religious views.

8. Some Śaiva Paṇḍitas

As scholars at the time of the founder of their sect, Basava, the Liṅgāitas adduce the following (Śaivas):

1. Malhaṇa or Maluhaṇa, a śiva kavi or śaiva kavindra, whose companion was Maluhaṇi¹⁾. He is the author of a Sivastotra of forty verses in Sanscrit. (Regarding his age it is uncertain whether tradition places him before or contemporary with Basava.)

2. Paṇḍitârâdhya, also called Paṇḍiteśa and Paṇḍita ayya (master), or simply Paṇḍita, a śiva kavi and Śiva's dear paṇḍita. He was born at Sudkākunḍa, and appears at the court of Anantapâla nṛipâla²⁾. He is counted as one of the Liṅgāita Pañcâcāryas. His legend exists in Tēluḡu.

3. Śrîpati paṇḍita or Śiripati paṇḍita, called also simply Śrîpaṇḍita, the śiva kāvya³⁾.

4. Sivalenka Mañcāṇṇa (aṇṇa=elder brother) or Sivalenka Mañcāyya (ayya=master), called also Leṅka Mañcādeva, Mañcāṇa paṇḍita, Mañcāṇārya, Mañcārya and Mañcāyya, Śiva's collector of customs (suṅkiga)⁴⁾.

5. Mallikârjuna paṇḍita or Mallikârjuna ârâdhya of Amaragunḍa⁵⁾.

9. A few general remarks.

The Jainas of the beginning of the 5th century, in their works, treated the Brahmans with marked disrespect, saying *e. g.* that a Cakravarti, a Baladeva or a Vasudeva could not be born in a Brahman or other mean family, but received birth in a noble family, a Kshatriya family, as in the family of Ikshvâku, or the Ilarivamśa⁶⁾.

1) Bas. P. ch. 42; 50, 74; Can. B. P. 1, 29; 55, 44; Râjaśekh. 1, 17; Prauḍhar. ch. 9.

2) Gaṇasahasranâma 8, 14; Bas. P. 9, 43; Can. B. P. 1, 24, 29; 57, 18; 59, 21 seq.

3) Gaṇas. 8, 1; Bas. P. 1, 10 (see above p. xxxii.); 9, 43; 55, 24, 25. 4) Gaṇas. 8, 60;

Bas. P. 1, 10; 9, 39; 53, 55; 57, 44. 5) Bas. P. 1, 10; Can. B. P. 57, 17 (where he

appears just after Vemana ârâdhya; is this person the Tēluḡu Vemana who has written a *sataka*?). About Amaragunḍa cf. Sudhâkunḍa of No. 2.—As old śiva poets are enumerated by the Liṅgāitas *e. g.* the following: Kâlidâsa, Bâna, Mayûra, Bhavabhûti, Halâtyudha, Udbhaṭa, and a Suṅkara; see Can. Bas. P. 1, 29; Râjaś. 1, 17; etc., and above p. xxxii.

6) See M. Müller's Sanscrit Literature, p. 261.

Further proofs of their predilection for the Kshatriyas are Guṇavarma's *Harivamśa*, Pampa's *Rāmāyaṇa*, and the quotations from the works of all the old Jaina authors, as they appear in Nāgavarma and Keśava (as shown above), in which frequent allusions to Kshatriyas of the Mahābhārata, *Rāmāyaṇa* and Southern dynasties occur. At Mūḍabidar are, besides the already mentioned works, a *Rāmaçandra çaritē* and a *Īampaka Bhārata* (by Caturakavitāguṇārṇava), both in Canarese; and Hiranyagarbha (p. 46) knows of a Jaina *Rāmāyaṇa purāṇa*, *Harivamśa p.*, *Bhārata p.*, *Rāmāyaṇa* and *Paraśu rāmāyaṇa*, all in the same language. The *Lilāvati prabandha* treats of the Jaina king *Cintāmaṇi*, whose son is *Kandarpa deva* and whose minister is *Makaranda*; and *Argaḷa's Candraprabha purāṇa* contains a novel about king *Ajitasena*¹⁾. No Canarese *Itihāsa* or *Purāṇa* by Brahmans seems to have existed before *Rudra Pratāpa Gaṇapati* (at whose time Brahmanical and *Līṅgāita* Canarese literature most probably came into existence); the Brahmanical Canarese *Bhārata*, *Rāmāyaṇa*, etc., known nowadays, belong to a comparatively recent period.

Another peculiar feature of the first period of Canarese literature, as it appears in the Jaina works down to *Sālva*, is the obnoxious taste for obscene matters, a taste that in all the branches of Canarese literature of all sects did not grow less in the following centuries, and is even nowadays certainly not on the decrease, which deplorable circumstance appears also in the republishing of both so-called religious and legendary books that contain impurities, and in adding commentaries that nourish the bad inclinations also of the hearts of the uneducated classes.

Some further circumstances in connexion with ancient Canarese literature still require particular consideration. The first is the to my knowledge total absence of all such true Canarese metres as are composed of certain Mora-feet without paying any regard to the forms and names of the feet, excepting only that none is allowed to begin with an *Iambus* (*i. e.* *Ragaḷēs* and modern *Shaṭpadis*); another is that each verse-line, in its second letter, bears an *Alliteration*, this being the same for all the four lines; and a third that all the works are in *Campu*, *i. e.* are compositions in prose and verse (*Vṛittas*, *Kandas*, *Akkaras*, *Tripadi*). Besides, unacknowledged grammatical licences are nowhere met with; *Tadbhavas*, from Sanscrit, more or less occur in all the early compositions, the other vocables being Sanscrit and Canarese.

1) With *Sālva* an *Ajitasena nṛpa* occurs in a quotation (2, 15).

II. The later Period, from about 1300 to 1872 A. D.

1. The Liṅgāita and Saiva period, about 1300-1500 (1490).¹⁾

The first part of this later period is characterised by the growth of Liṅgāitism, which between the years 1160-1168 A. D. or somewhat later had been established at Kalyāṇapura by the efforts of king Bijjaḷa's minister Basava, a Brahman by birth²⁾. According to tradition soon after the founder's death the sect spread to Uḷavi, not far from the S. E. frontier of Govē (Goa); to Sōnnalāpura or Sōnnaligē (said to be the present Solāpura), Srīgiri, and the Malē rājya or Malē deśa (hill-country) wherein Khāṇḍēya, Hōnnūr and in its vicinity Bālē halli are mentioned; and to Sivagaṇigē.³⁾

This progress is said to have taken place within 60 years from Basava's death, *i. e.* between the years 1168-1228 A. D., under the rule of king Aḷiya Bijjaḷa of Kalyāṇa, the successor of Bijjaḷa. To Aḷiya Bijjaḷa, at the commencement of his reign, was said, according to the legend: "The royal insignia will be with thee for 60 years; afterwards the Rākshasa Pītāmbara will be born of the race of the Turkas, and will rule successively for 770 years. They will cause this (Kalyāṇa) country to be called Turka āṇya (Turk kingdom), destroy Kalyāṇa, and build Kaluburigē. Thus Turukāṇya will come into existence"⁴⁾. Then the legend having related the growth of Liṅgāitism in a prophetic tone, says: "For sixty years after Basava's death Aḷiya Bijjaḷa will reign, and afterwards with an unequal force fight against the Turkas, and die, when the Turkas with great effort will destroy the glorious Kalyāṇa, rebuild Kaluburigē, kill cattle in Tripurāntaka's temple, break Garuḍa's pillar, and build a mosque (masudi)"⁵⁾.

1) Regarding the year 1490 see further on the No. 15 of the list of authors. 2) His Liṅgāitism, which henceforth is to be understood as being meant in this article, is different from the worship of the lingadhāris which preceded it, and which is also still extant. This prior linga worship is specifically Brahmanical, and the Brahmans who wear the sacrificial thread and the linga, are called Ārādhyā Brāhmaṇas in the South. Basava abolished Brahmanical ceremonies, made the linga a common property to all, and relaxed caste-laws among his followers. 3) Can. Bas. Pur. (of A. D. 1585) 62, 31. 32. 33. 37. 38 seq. 4) Ditto. 62, 30; cf. 63, 41. 5) Ditto. 62, 41. The 770 years, according to the Purāṇa's system making Basava to die A. D. 785 (cf. above p. xxxii.), would close A. D. 1615, *i. e.* 51 years after the battle of Taḷakoṭṭē (1564), where Rāma rāja of Vidyānagara (Āṇegundi), a prince of the house of Narasimha, was killed. After Rāma's fall his family, for a time, took up its abode at Srīraṅgaṇṇa, and Candragiri near Tirupati; 1610 Srīraṅgaṇṇa became the seat of government of Rāya ūḍēya (master) of Maisūr. About Vēṅkaṭapati, one of the last of Rāma's family (about 1591-1630 A. D.), see Ind. Ant. ii., 371. 1640 Srīraṅga, the son of Cannana and the last rāja of the Narasimha dynasty, made a grant to the English of the site of the city of Madras (Cannapaṇṇa), and six years afterwards had to fly before the Sultān of

"When this Kalyāṇa has been destroyed, the Turka Rākshasas will ransack and strip its people. Then the ayyas Gummaṇa and Pēmmaṇa, the vratis, having no place where to remain, will go and build a town in a good spot near Sīvagaṇḡ, calling it Gummaḷāpura, and found the Karṇāṭa land or kingdom, which is also called Sēṭṭi nāḍu (land of the great merchants) or Pabuvāḍa (settlement of the prabhū), "where clever persons will be who are acquainted with all the purāṇas and āgamas of true and pure wisdom, and who know the Canarese and all the other śāstras"¹⁾.

This Karṇāṭa kingdom²⁾ is probably identical with the Mahā Karṇāṭaka, mentioned in the Canarese novel, called Kumāra (Kōmāra) Rāma cārīta, the story of which begins at the time when Rāma deva of Devagiri (Daulatābād) and the Ballāḷa rāyas (of Haḷēbīḍu or Dvārāsamudra) were flourishing³⁾, and therefore previous to the year 1306 A. D., when Rāma was overcome by the Mohammadans. In 1310 Haḷēbīḍu was for the first time taken by them. It was destroyed in 1326.

According to the just-mentioned Kumāra Rāma cārīta the devout Liṅgāita Siṅgi nāyaka or Munmaḍi Siṅga comes from Malēpanti (Malēpanta, Malēpantha) in the Mahā Karṇāṭaka to Rāma deva of Devagiri⁴⁾, aids him in his fight against the Sultān (Suritāḷa)⁵⁾ of Ḍilli, sees him in captivity, returns to Malēpanthi, protects Rāma at Rāyadurga, becomes governor, when after Rāma's death feuds arise, causes his son Kampila, whom he had obtained by the favour of Kappili Someśa⁶⁾, to be crowned, and dies⁷⁾. Kampila married Hari Amma, the daughter of Gujjāla Kāṭi nāyaka⁸⁾, who through the grace of Jaṭṭiṅga (Jaṭṭāṅgi, Jēṭṭiṅgi, Jēṭṭiṅgi Rāma, Rāmeśa liṅga) gives birth to Kumāra Rāma⁹⁾.

Goḷakūṇḍē who had invaded the Karṇāṭaka, i. e. the district on the Eastern coast which still hears that name for the Canarese dynasty of Vidyānagara having ruled over it since about 1490.—Pitāmbara is a name of Kṛishṇa, and one of his epithets, e. g. in the Vaiṣṇava dāsa padas; the Rākshasa Pitāmbara probably denotes a line of Vaiṣṇava rulers that, to Liṅgāitas, appeared as fiends and Turks, perhaps some of the Ballāḷas whose rule, about A. D. 1193, extended to the frontiers of Devagiri; see further on. Sixty-five years after Aliya Bijjala, A. D. 1293, the Mohammadans took Kalahurīḡ, where 1347 they established the Bāhminī dynasty. The year 1293 is obtained, if Basava died so early as 1168; but see p. xxxii.

1) Can. Bas. P. 62, 45-50. At Gummaḷāpura afterwards in the 16th century there appear Siddhaliṅga ācārya (Rāghvāṅkaḡ. 19, 88; Can. Bas. P. 63, 47) and Jaṅguḷi Virappa (Can. Bas. P. 63, 54).

2) Bas. Pur. 2, 28 it is said that to the S. W. of Sṛigiri is Nandimaṇḍala; and v. 45 that to the W. of Sṛigiri is the excellent Karṇāṭa deśa (where at Liṅgāḡvara Bāgavāḍi the known Basava is born).

3) 1, 1-28; 3, 97. 4) 1, 1-28. 5) Saritāḷa, as the Liṅgāita works regularly call the Sultān, is explained to mean "he who takes arrack" (surē, and tāḷ, to take), Saragallāṅgita, p. 174.

6) Compare Kampana Soma in Gaṇa-sahasranāma 2, 38.

7) 2, 1-67. 8) 1, 49-52. There is a Kāṭi Nāyaka of Suggalūr in Can. Bas. P. 62, 75; see Ind. Aut. ii., p. 307.

9) 3, 1-22.

Kampila occupies and fortifies the Hōsa malē durgā¹⁾; and young Rāma marches out, and takes the forts of Toragal, Hānagal, Učēangi durga, Nidugal durga, Harihara, and coming to Penagōṇḍē also Candragutti and Bēlagāvu²⁾. Afterwards, when twelve years old, he marches against Jagatāpi of Gutti³⁾; issues as victor from a fight about a Bōlla (or Bolāni horse) with Ēppattu rāya, the son of Rudra Pratāpa Gaṇapati of Ōruṅgal (A.D. 1295—1335); and on his return defeats several Tēlugu Rēḍḍis (Madana R., Malla R., Mača R., Kali R., Maduva R., and Nāyaka R.), and also the Mārigōṇḍa or Māra⁴⁾. After his return to Hosamalē, on a hunt, he finds Kummata durga, the Jaina inmates of which go away and build Kōppala (to the S. W. of Ānēgundi), and fortifies it⁵⁾; it is near the Tuṅgabhadra⁶⁾. While his father is still alive, Rāma is killed in a fight against the Turks, who had come from Dilli to destroy Kummata⁷⁾; and Kampila sends the head of his son to Kāśi's Īvara.

Meanwhile, before the time of Basava of Kalyāṇa, the Ballāḷa or Hōysaḷa dynasty had been established, whose capital was Haḷē-bīḍu (*i. e.* old settlement). The Can. Bas. Purāṇa relates that the first king, Hōysaḷa, was crowned in Sāl. S. 800, the Vilambi year, *i. e.* A. D. 878.⁸⁾ Of his fourth successor Vishṇuvardhana it is stated that he made many religious gifts, invaded the whole earth as far as Bēlvōla (generally called Bēlavala)⁹⁾, and washed his horse in the Kṛishṇavēṇā (near Sātārā); he was contemporary with Paramardi or Pērmādi deva, *i. e.* the Cālukya king Vikramāditya II. of Kalyāṇa, who lived between A. D. 1076-1127, and died A. D. 1134.¹⁰⁾ Vishṇuvardhana's successor was one Narasimha with his wife Ečala devī, who was followed by Vīra Ballāḷa, who wrested the country of Kuntala from the Yādava dynasty of Devagiri, and fixed upon Lōkkiguṇḍi (Lakkunḍi) as his capital. One of his grants (at Gadagu) that bears among others a figure of Basava and is connected with liṅgas, was made A. D. 1193; he ruled still 1199.¹¹⁾ After him reigned Someśvara from A. D. 1233-1283, when his son

1) Beginning with this statement a very brief summary of the story is given in Can. B. P. 63, 77, where it is placed just before Harihara of Ānēgundi, crowned A. D. 1336. 2) 23-92.

For Učēangi cf. Ind. Ant. ii., 302.

3) Ch. 4.

4) Ch. 5.

5) Ch. 7.

6) Ch. 8.

7) Chs. 10, 11.

8) 62, 51. The Vilambi year is right. As we have seen p. xxxii., the Purāṇa places Basava's death A. D. 785. After Hōysaḷa follows Vinayāditya; then Ereyāṅga, Ballāḷa, (Udayāditya), and Vishṇuvardhana.

9) This name was given to the fertile district of the Canarese country in or about the centre of which are Gadagu, Dambaḷa and Lakkunḍi, belonging to the Dhāravāḍa Collectorate. See Ind. Ant. ii., 297; ii., 24; and above p. xxxi.

10) Brown's Tables p. 61.

11) For this see Mr. J. F. Fleet in Ind. Ant. ii, 296 seq.; cf. i, 156; ii, 131; iii., 264; and above p. xxxii.

Vîra Narasimha rāya succeeded him, who may be the same whom Ferishtā (the great Persian historian of the latter part of the 16th century) calls Bilal Dev (Ballāḷa king), and who lived still A. D. 1295.¹⁾ As already remarked, Haḷēbīḍu was taken by the Mohamadaus A. D. 1310.

In connexion with the Ballāḷa rājas the Can. Bas. Purāṇa relates, that the Ballāḷa Vishṇu Vardhana erected a Vishṇu temple at Belūr or Velāpura²⁾. Then, it proceeds to say: "When the ruler of the land, (the) Ballāḷa, asks for the accounts of Hariśvara, who is known as the chief of the family of the village-clerks (karaṇika) in the town called Haḷēbīḍu, he having dropped (biṭṭu) the writing cloth (kaḍata), rubs his hands. When the king inquires: 'Let me know the meaning of this (thy strange movement)!', he says: 'When in the temple of Virūpāksha (at Pampākshetra, *i. e.* Kalyāṇa on the Tuṅgabhadra)³⁾ a burning lamp having come into contact with the curtain cloth, it took fire, and I extinguished it. Hear!' Then the king says: 'The curtain cloth of what Virūpāksha temple? Where? What a wonder thou (art to me)!' and without delay" has further inquiries made, and sends Hariśvara to the said temple at Pampākshetra to be there, where Hariṇṇa (*i. e.* elder brother) recites verses in Ragalē metres concerning Siva's various hosts and the marriage of Girijā (Girijāvivāha), and dies⁴⁾. Then the legend goes on: "There is the sister's son of the great Hariśvara, who is called the śarabha bheruṇḍa of the poets of both languages⁵⁾, is decorated with various badges of honour, and whose name is Rāghava. He goes to the town of Orugal (or Ōruṅgal, *i. e.* one stone, ekaśīla), defeats the opponents there, receives from the Vireśa (idol) an excellent ornamental breast-plate, on his return goes to Velāpura, leaves his body in the fine grave, and without delay becomes

1) Brown p. 29, 61. 2) 62, 52. This Vishṇu Vardhana must be the above-mentioned one; cf. Ind. Ant. i., p. 40 seq. Ind. Ant. ii., 131 it is said: "š. š. 1039 (*i. e.* A. D. 1117) Bēṭṭa (*i. e.* hill) Vardhana under the taunts of his favourite concubine, and the arguments of Rāmānuja ācārya (cf. Brown p. 57; 61) . . . became a convert to the Vaiṣṇava religion, changed his name to Vishṇu Vardhana, . . . and set up pañca Nārāyaṇas, viz. Cēnniga Nārāyaṇa (Kṛishṇa) at Belūr, Kīrti Nārāyaṇa at Talakāḍu, Vijaya N. at Vijayapura, Vīra N. at Gadagu," etc. This Bēṭṭa Vishṇu Vardhana, according to Brown p. 61, died A. D. 1134; cf. also Murdoch, p. 66. Bēṭṭa rāya Vishṇu Vardhana, with Mr Brown, is once a Cālukya, ruling (at Kalyāṇa) from 1111-1139 A. D. (C. T. p. 58), and another time a Hōysaḷa, dying 1134 A. D. (p. 4; 61). See above p. xxix., seq. According to another legend in Ind. Ant. ii., 174 seq. the fort and temple at Race Velūr were built by a person called Bimardi (Paramardi?), between A. D. 1268-1277, and the idol belonged to Sambaśiva, or was an Īśvara liṅga. About the Canniga at Belūr cf. Ind. Ant. ii., 309. 3) Sometimes written Pōmpākshetra.

4) 62, 53-55. 5) Probably Samskrīta and Karnāṭa; perhaps Tēlugu and Karnāṭa, as the poets of that time were accustomed to write in these two languages.

emancipated (bayal, lit. empty). There (at Velâpura) is the best of the Bammaṇas (Brâhmaṇas) and a vîra śaiva âcârya. His name is Padma arasa (*i. e.* râja)¹⁾. He disputes with a Tibuvana (tribhuvana) tâta, defeats him, and makes him his own disciple, whereupon Biṭṭa Ballâḷa sends for Padma arasa, at his own expense has a large tank (kêrē) built by him, and gives the open space (bayal) that lies below the tank to the eighty-eight Bammaṇas of that place; and Padma arasa is called Kêrē Padma arasa, and becomes emancipated (bayal) in the open space¹⁾. Then, without any connecting remark, the legend proceeds: "The man of clean walk, Someśvara of Pâlkurikē, in the proper order performs the sixty-four śilas, and with pleasure comes to Kaḷḷēya, where he becomes truly emancipated in the Siva grave"²⁾. A little further on appears Harabhakta of Anekañjanûr, a śaiva mendicant (aṇḍi), who composed a bhâshya on the Veda³⁾. At the fine town of Paṭṭeśvara one Râma ayya proves the truth of Liṅgâitism by throwing the Basava Paurâṇa into the fire without its being burnt⁴⁾; and Siva kaviśa at Bâyibidiri performs wonders before the Sultân (Suritâḷa)⁵⁾. Shortly afterwards the very brief summary of the story of king Kampala and his son Râma or Râma nâtha occurs⁶⁾; and then follows the coronation of Harihara of Āṇegundi (Āṇegöndi) *S. S.* 1258, *i. e.* A. D. 1336, "who, in the neighbourhood of the Virûpâksha temple of Pampē, builds the town called Vidyânagara"⁷⁾.

Thus according to this portion of a still longer legend there lived under the Ballâḷas the Laiṅga poets: Hariśvara, Râghava, Padmarasa, Someśvara, Harabhakta, and Sivakaviśa,

To obtain some more particulars regarding the age of these poets the Râghavâṅka çaritra is serviceable. It states: Hariśvara was at Hampē or Pampâpura, in the Kuntala deśa, on the banks of the Tuṅgabhadra, when Râghava was born to Hariśvara's sister Rudrâṇi and Mahâdeva bhaṭṭa, and Hariśvara became his guru⁸⁾. When the poetical talents of Râghava begin to develop, he, after worshipping in the temple of the Virûpâksha liṅga, goes to Deva râja, king of Pampâpura, at whose court, at his express wish, he recites the story of Hariścandra to the great satisfaction of all present⁹⁾; but for this offence against Siva his guru Hariśvara knocks out his teeth with one of his wooden shoes, which he receives back only after due repentance¹⁰⁾. Henceforth Râghava excels in relating so-

1) 62, 56-58.

2) v. 59.

3) v. 63.

4) v. 68.

5) v. 72

6) Vide above p. xlix., seq.

7) 63, 2. 3.

8) 1, 1-2, 35.

9) Ch. 3.

10) Ch. 4.

manâtha satkâvyas, etc.¹⁾, and once travels to Hôysaḷa nagara to see king Narasiṃha Ballâḷa's minister Kēṛē Padma arasa, who built the tank, defeated the Vaishṇava Tribhuvana tâta, and made him a vira śaiva²⁾. Having returned to Hampē and Hari arasa (i. e. Hari īśvara)³⁾, he hears that at the court of Rudra Pratâpa of Ōruṅgal (or also Orugal) there are bad poets (kukavi) called eka-, dvi-, tri-sandhâgrâhis, whereupon he proceeds there, and is well received by the king⁴⁾. He composes there the story of Vireśvara in the Shaṭpadi metre, reads it at the court, gains the victory over his opponents⁵⁾, returns to Hampē, and at the command of his guru Hari deva⁶⁾ goes to Belûr where Padmarasa causes a grave to be prepared for him⁷⁾.

After so much it is evident that, according to tradition, the first Ballâḷa Viṣṇuvardhana who died 1134 A. D., about 34 years before Basava, can have had no connexion with Hariśvara, or in other words that the king Biṭṭa Ballâḷa cannot be identical with the Bēṭṭa Viṣṇuvardhana Ballâḷa, as Hariśvara's contemporaries, Râghava and Padmarasa⁸⁾, live with him at the time of Narasiṃha Ballâḷa of Haḷēbiḷu, Rudra Pratâpa of Ōruṅgal, and Devarâja of Pampîpnra (or Ānégundi, the later Vidyânagara). Rudra Pratâpa reigned between A. D. 1292-1335; Vira Narasiṃha (or Ballâḷa deva) from A. D. 1283; and (Praudha) Devârâja from A. D. 1286-1328⁹⁾. Hariśvara, therefore, cannot have lived any length of time before Vira Narasiṃha or Biṭṭa Ballâḷa, i. e. before 1283, this year falling 115 years after Basava's death. Râghava's father comforts his wife, when still childless, by relating among other old stories how by parama Vṛishabhendra's favor Mâda arasa and Mâdalâmbikē had obtained the son Mala Basava (of Bijjaḷa's time), thus referring Basava to the past¹⁰⁾.

1) Chs. 13-15.

2) 16, 2. 5. 20.

3) Ch. 16 (continuation).

4) Ch. 17.

5) Ch. 18.

6) This name is given to Hariśvara also Canarese Brahmottara Kāṇḍa,

1, 9.

7) Ch. 19.

8) He is one of the Śiva kavis enumerated Can. Bas. P. 1, 29;

Sarapaḷilâṃgita p. 3.

9) Brown p. 30. No other person but he can be meant. It

appears that Harihara was the successor of this Devarâja, removing the seat of government from Kalyâṇa or Ānégundi a little further on to Vidyânagari. Dr. Burnell says, Vamsabrâhmaṇa p. viii: "Vulgar tradition attributes the foundation of Vidyânagara to him (Mayaṇa, the father of Sâyaṇa) or rather to Sâyaṇa himself (who was born A. D. 1295, and died 1386), and to the use of a hidden treasure; but the place seems to have existed before their time".—The surname "Biṭṭa" before Ballâḷa is probably connected with the above-stated tradition that in the Ballâḷa's presence Hariśvara "having dropped (biṭṭu) the writing cloth" etc. Biṭṭa Ballâḷa then denotes "the Ballâḷa in whose presence (the writing material) was dropped"; such is a common way of expression in Canarese. Whether the Purâṇa writer himself identified the Bēṭṭa B. and Biṭṭa B. is a question that does not concern us here; however he would have done so, if Râmânuja (1127 A. D.) be meant by Tibuvana tâta.

10) Râghv. çar. 1, 50.

Harīśvara, as stated above, wrote his poems in Ragaḷēs, metres that are mentioned by Nāgavarma, but were not in use in very early times. His disciple Rāghava, according to tradition, ushered in the period of the modern Shaṭpadi metres, in which nearly all the works of the later period, Liṅgāita as well as Brāhmaṇa, are written (generally a whole work, however so bulky, in only one class), and which are closely related to the Ragaḷēs. At the time when Rāghava was at Ōruṅgal, during the reign of king Rudra Pratāpa, he composed, as indicated above, a tale of Vīreśvara in the (modern) Shaṭpadi metre at which he remarked: "Before (me) nobody has ever praised with these Shaṭpadis; by me they have also been invented (nirmita); therefore, oh! the name of virgin-poetry will be an ornament to this composition." "Such was his resolution; and he gave it that name".¹⁾

In recounting the poets of the later period who occur in the Can. Bas. Purāṇa, in the inverse order, it is expedient to introduce and begin with Bhīma or Bhīma arasa, the son of the famous Sivakavi²⁾ and the author of the Canarese Basava Purāṇa which he finished A. D. 1369,³⁾ and in the prologue to which he says he will perform his work also by the grace of sukavi Hari (Harīśvara) and his good son Rāghava, who are ubhaya kavi śarabha bheruṇḍas⁴⁾; after him we meet first Sivakavi deva (of Bāyibidiri or of Bālaçandra nagara)⁵⁾ who must be the above-mentioned father of Bhīma; then Harabhakta; then the kavi Somanātha or Someśvara of Pālkurikē to whom probably the Basava Paurāṇa at Paṭṭeśvara belongs, as he is the author of a Basava Purāṇa (in Tēlugu), of which Bhīma made free use when composing his Canarese work⁶⁾; and thereupon the other two Liṅgāitas, Rāghava and his uncle Harīśvara. When Bhīma was writing, Haḷēbiḍu, the capital of the Ballāḷa rāyas, had already been destroyed (A. D. 1326).

For the present it is still impossible to define the extent to which the so-called New Canarese appears already in the writings of the first representatives of the later period; but in the writers of the second half all its forms are met with.

The following is a list of Liṅgāita and Saiva (Ārādhya Brāhmaṇa) authors and their works belonging to the first half of this period, to some degree tentatively arranged in a chronological order:

- | | |
|-------------------------------------|---|
| 1) Rāghavāṅka çaritra 18, 3. | 2) Bas. P. 1, 17; Can. B. P. 1, 29; Rājasekhav. 1, 18. |
| 3) Ch. 61, 92. | 4) Ch. 1, 11; cf. Rājasekhav. 1, 79. 88. |
| 5) Bas. P. 1, 17; Can. B. P. 1, 27. | 6) Bas. P. 1, 14-16; cf. Can. B. P. 1, 29; Rāghvè. 1, 13. |

1. Hariṣvara, a Liṅgāita, who in Ragaḷē metres wrote on Siva's various hosts (gaṇa) and the marriage of Girijā, about 1290 A. D.

2. Rāghava, the disciple of Hariṣvara, about 1300 A. D. His topics were Hariṣcandra, Siva, Vīreṣa, Basava and Laiṅga devotees. The Anubhavaśikhāmaṇi, a work of recent date (1768 A. D.), professes to be a composition of Rāghava in a retouched form, the original having exhibited only (modern) Sara śatpadis. There is a tale of Nala in Dvipadas by one Rāghava in Tēlugu.

3. Someśvara, an Ārādhyā Brāhmaṇa of Pāḷkurikē (in the Godāveri district), about 1300 A. D. His śataka, or 110 Canarese verses in the Mattebhavikrīḍita, contains some moral and other reflections on various subjects. He further composed, in Canarese, a Saiva and Liṅgāita gaṇa sahasra nāma or the thousand names of the pramatha gaṇa, Rudra gaṇa and bhakta gaṇa¹⁾, the metre being Raghaṭē, Kanda and some vṛttas. In the Tēlugu language he wrote a Basava purāṇa in Dvipadas²⁾, on which, as stated above, the Canarese Basava purāṇa by Bhīma kavi is founded (1369 A. D.). His liṅga was at Puligirinagari³⁾, and he died at Kaḷḷēya. In a collection of verses lithographed at Dhāravāḍa (see further on No. 78) it is said: "Somanātha kavi composed the Basava Purāṇa in Āndhra"; and in the Dipakali čaritra (1, 5): "Pāḷkurikē's Someśa related the čaritē of Siva's śaraṇas (devotees)".

4. Harabhakta of Anekañjanūr, a Liṅgāita mendicant, about 1300 A. D., who composed a Bhāshya on the vedas.

5. Siva Kaviśa, a Liṅgāita, probably the same who was once at Bāyibidiri⁴⁾, about 1330 A. D. He was the father of Bhīma kavi, the author of the Canarese Basava purāṇa. In the above-mentioned Dhāravāḍa lithograph, under No. 3, it is stated that "Somanātha kavi composed the Basava purāṇa in Āndhra, and Bhīma in (Canarese) Śatpadi"; that "Saṅkara

1) 465 pramatha gaṇas, 171 rudra gaṇas, 28 yogācāryas, 63 gaṇas (see the 63 devotees in Nijagaṇa's Purātana Trivadi and in the Tamiḷ Pēriya Purāṇa, Murdoch p. 81), 16 other gaṇas, 13 terasa gaṇas (cf. the terayyar, Murdoch p. xcix. see above p. xxviii.), 10 further gaṇas, 234 amara gaṇas. 2) Brown's Preface to his Dictionary (1852); he refers the Tēlugu Purāṇa to 1300 A. D. 3) Śataka v. 1. Bas. P. 51, 76 seq. this town Puligiri (i. e. tiger-hill) is called Puligērē (i. e. tiger-line or tank), and its liṅga does a wonder for a śaiva

Sova aṇṇa (i. e. elder brother Soma) whom Jainas had betrayed; cf. 9, 36; Can. B. P. 57, 35. The town is the present Hulikal paṭṇa (i. e. tiger-stone town).—The scheme for one of Someśvara's Ragaḷēs, the verse containing two lines, is the following: ○○○○.○○○○.○○○○.○○○ | ○○○○.○○○○.○○○○.○○○ || 4) The Bidiri koṭē (i. e. fort) of

Can. B. P. 63, 66 is probably the Bidar in the Nizām.

ārādhyā kavīśvara completely told the story in Sanscrit¹⁾, and that "Siva kavi of Bālačandranagara composed it with Vastuka".

6. Bhīma, the son of Sīvakavi deva, who finished his Canarese Basava purāṇa 1369 A. D. It contains 61 chapters with 3623 verses in Shaṭpadi²⁾.

7. Saṅkara, an Ārādhyā Brāhmaṇa, who composed a Basava purāṇa in Sanscrit (see No. 5), may fall here.

8. Mallāṇa ārya (*i. e.* mallā ṇṇa ārya, the great elder brother who is an ārya³⁾ of Gubbi, a town in Maisūr, to the N. W. of Bēṅgaḷūr, where, according to vulgar tradition, he lived about 500 years ago (*i. e. c.* 1370 A. D.), and in Canarese wrote the Vīraśaivāmṛita about Siva's twenty līlās, and the Bhāvačintāratna⁴⁾. The last-mentioned work he executed with varṇaka rīti, following an itihāsa in Tamiḷ by Piḷḷē Naynār who was Vāgiśa's teacher⁵⁾. This Piḷḷē Naynār was the son of a śiva vipra (*i. e.* ārādhyā Brāhmaṇa) of Srikālī nagari, caused the king Inakulottuṅga Coḷa to become a Śaiva, converted other Jainas and Banddhas, *e. g.* at Tirumarakkāḍa and Tiruvālavā, invited by the queen Maṅḡy akka (*i. e.* elder sister) of Madhurā, the daughter of the Coḷa, went there, under the name of Jñānasambandhi healed and converted her husband Kūna Pāṇḍya who was hence called Saṇḍara Pāṇḍya, and at the same time, at the king's court, defeated a large number of Jainas, eighteen thousand of whom were impaled on the red-hot śūlas which Kulaččari, the queen's śaiva guardian, minister and later virakta Māṇikāčārya, had prepared⁶⁾. The original name of Vāgiśa or Tiruvāgiśa, Piḷḷē Naynār's disciple, was Pārśva paṇḍita; he first was a Jaina guru and Jina samaya mukhya at Tiruvāvalūr, suffered from dreadful colic, in despair followed the advice of his elder sister Tiruvalināci to invoke Siva, was healed, became a Śaiva, was very much persecuted by the Ārhatas, overcame them,

1) There are many Liṅgāitas (Śaivas) in the Paurāṇika legends who bear that name. See *e. g.* Gaṇasahn. 8, 13. 45. 49; Bas. P. 9, 39; Can. B. P. 1, 17. 29; 57, 4. 20; Sarapallāṃṛita p. 280. In the Rājasekharavilāsa (of A. D. 1637) 1, 17 a Saṅkara is mentioned together with (Gubbi's) Mallāṇārya, Harīśvara, etc.; Gaṅgādhara Maḍivālesvara, in a note on p. 20, says that the poet Saṅkarācārya (whom does he mean?) composed a Basava Purāṇa in Sanscrit. 2) In the Journal of the Bombay Branch of the Royal Asiatic Society, if my memory does not deceive me, of 1865, is a summary of the sectarian legends and tenets of the Basava P. and Canna B. P. by the late Rev. G. Wüth. 3) Rājasekharav. 1, 17; sanscritised the name is "Mallāṇa". 4) Gaṅgādhara ad Rājasekh. 1, 17. Vulgar tradition may have put Mallāṇa too early. The Bhāvačintāratna has been reproduced in the Rājasekharavilāsa; (1, 78). 5) Rājasekh. 1, 77. 78. 88. 6) Can. B. P. 55, 33. 34; Bas. P. ch. 50; 25, 4; 11, 15. 16; 9, 48; Praudhārāya c. ch. 18. Māṇikācārya is the Tamiḷ Māṇikavācaka, the author of the śaiva work Tiruvācaka; Mndech p. lxxxix and p. 89.

destroyed many Jina pratimēs and bastis (vasati), and had as a disciple the renowned Naṭpūti¹⁾. Mallanārya wrote a Rāmastavarāja in Telugu, an allegory, representing the body as a city and the soul as its inhabitant, a sort of yogaśāstra²⁾.

9. Perhaps to this period belongs the *Caturāśya Nighaṇṭu* by Kavi Bōmma (Brahmā), 100 verses in Kanda, comprising old Canarese terms and Tadbhavas. As it is less systematic and detailed than No. 14 and 15, it appears to have preceded them. Each verse concludes with "oh Caturāśya!" The author's mata is not indicated in our MSS. Bōmma is a very common proper name in Liṅgāita legends.

10. Siṅgi rāja or Siṅgi rāja ācārya, the author of the *Mala Basava čaritra*³⁾ or *Ilara kathā śaradhi*, 48 chapters with 1807 verses in Shaṭpadi. It contains stories similar to those of the Basava and Canna Basava Purāṇa. The author, on account of his Vārdhika shaṭpadi, cannot be the Siṅgi rāja who belonged to the gaṇas at Basava's time⁴⁾; but is one of the eleven persons who together are mentioned in verse 13 of the first chapter of the Rāghavāṅka čaritra, viz.: Hari deva (Hariśvara), Kēre Padmarasa, Rāghava deva, Jakkaṇācārya, Cāma arasa, Bhīma arasa, Mōggē ācārya, Kalmaṭha ācārya, Siṅgi rāja ācārya, Palkurikē Soma, and Mahādeva ayya. The first three and Bhīma are already known to us. Jakkaṇācārya, together with Hariśvara and Rāghava, appears in verse 17 of the first chapter of the Rājaśekharavilāsa of A. D. 1657; according to the Prauḍha rāja čaritra⁵⁾ he lived in company with Cāma arasa and Kalmaṭha ācārya at the court of Prauḍha narendra or Prauḍha devendra of Vidyānagara (Ānégundi), whose minister he was⁶⁾, and where he overcame the Vaishṇava Mukkunda pēddi (*i. e.* three hill headman)⁷⁾. The Prauḍha narendra is the (Mummaḍi) Prauḍha, who ruled

1) Can. B. P. 55, 35; Bas. P. eh. 49; 27, 69; Prauḍhar. Čar. 7; according to Bas. P. 9, 48 Kulaččari or Kulaččari appears to be contemporaneous with Basava; cf. also Gaṇasahasran. 5, 11. About Kulottuṅga Coḷa see p. xxviii, seq; about Kūna Pāṇḍya or Saundara P. the various dates assigned to him Ind. Ant. ii., 16, 107, 131, 263. Kūna Pāṇḍya seems to belong to the 12th century. Cf. also Brown's Tables sub 1118 A. D. Vāgīśa's tale agrees best with that of the Tamiḷ poet Appa (*i. e.* father) who "though born of Śaiva parents, entered a Jaina monastery. Having subsequently been attacked by disease in the stomach, his sister persuaded him that it was a punishment for his apostacy, and he returned to Śaivism. The Jaina king is fabled to have vainly attempted to put him to death by throwing him into a limekiln, etc. With Sambandha (*i. e.* our Jūānasambandhi) and Sundara (another śaiva poet) he laboured zealously to propagate Śaivism in S. India". Murdoch, p. lxxxiii. 2) Brown's Preface. 3) Mala (*i. e.* great) Basava is the founder of the sect, and is sometimes called so to distinguish him from his nephew čanna or čikka Basava; see *e. g.* Can. B. P. 1, 15; 6, 17; Rāghv. čar. 1, 50. 4) Gaṇasahasran. 8, 1; Can. B. P. 55, 50; 57, 50. 5) 1, 41. 6) Cf. 1, 12.

7) 1, 39 seq. Jakkaṇārya is mentioned as the alleged builder of various temples, Ind. Ant. i., 44; ii., 296. Grand works are not always very old; thus, for instance, the huge Jaina statue at Kārkaṇa dates only from 1432 A. D. (see Ind. Ant. ii., 353) or from about Jakkaṇārya's time.

at Vidyānagara from 1450 (or 1456) to 1477 A. D.¹⁾ In the Canna Basava Purāṇa he appears as belonging to the lineage of the kings Harihara and Bukka, and at his court is also the above-mentioned Möggē ācārya, here named Möggē Māyi deva²⁾. "In his race" follows Virūpāksha rāya (A. D. 1488)³⁾, whom Narasaṇa rāya (Narasimha rāya) drives away, and then takes the town (A. D. 1490)⁴⁾.—On account of the persons with whom Siṅgi is associated in the verse of the Rāghava čaritra, it seems very probable that he lived somewhere between 1330-1477 A. D. Is he perhaps the Siṅgi of the Kumāra Rāma čaritra⁵⁾?

11. Cāma arasa, a Liṅgāita, who lived at the court of the just-mentioned Praudha rāya, 1450-1477 A. D., composed the Prabhu liṅga līlē, *i. e.* the life of Prabhuliṅga who bears also the names of Prabhu deva, Allama prabhu, and Gōheśvara (guhā-īśvara) liṅga. It consists of 25 chapters with 1111 verses in Shaṭpadi⁶⁾. Allama prabhu is an incarnation of Siva's gaṇanātha, and born on earth to Nirahaṅkāra and Sujñānī. To examine Allama's mind Siva's wife sends to the earth her own tāmasa guṇa, the Māyē⁷⁾, who is born of Mohinī devī, the wife of king Mama-kāra prabhu of the town Banavaše in the Bēlavala deśa⁸⁾, and when a beautiful virgin is severely tempted by Allama, whom she loves very much⁹⁾. But Allama is not in earnest; according to the short tale in the Canna Basava P.¹⁰⁾, "he laughs at her in contempt, (leaves her), comes (to the grave) of Anumisha (above p. xxxi.), takes the liṅga out of (his) hand, by his instruction gives liberation (mukti) to Göggayya¹¹⁾ and Mukṭāyi (whom he happens to meet there), and thence goes to Basava at Kalyāṇa, where he ascends the śūnya piṭṭa which till then had been taken care of by Basava". At last he goes to Sṛīśaila, where he dies a little before Basava¹²⁾. In Telugu there is a translation of the Prabhu liṅga līlē by Pidupati Somayya¹³⁾; the Tamiḷ translation is by Sivaprakāśa deśika of the 17th century¹⁴⁾.

1) Brown's Tables, p. 31. 57. 2) 63, 6. 38. 3) 63, 39; Brown, p. 57. The intervening kings—Vīra R., Mallikārjuna R., and Rāmaçandra R.—are not mentioned in the Purāṇa. 4) 63, 39. 5) See above p. xlix., seq. 6) Praudha rāya č. 21, 30 seq., where Cāma's authorship of the work is spoken of. 7) Prabhu. 2, 36-41. 8) 3, 1 seq. 9) 5, 1 seq. 10) 57, 87 88; 62, 8 seq.; see above p. xxxi. 11) Cf. Bas. P. 58, 6. 12) Can. B. P. 62, 17. 13) Brown's Preface. 14) Murdoch, p. 70.—Regarding the term "Allama" I perfectly agree with Mr Brown, when he says in his Dictionary s. v. ಅಲ್ಲಮ್ "the name Allama . . . probably is borrowed from Allah, or from 'Alamm' a mysterious word used in the Koran for the deity. . . . The Musulman name for God was known in India before the Jangama (Liṅgāita) religion arose." The identity of the two names is in fact suggested in the Monesvara Purāṇa, 9th chapter. Compare the story of the guru of Virūpāksha paṇḍita, the author of the Canna B. P.; Bābā Nānak, the founder of the Sikhs, and the Allah Upanishad in Dr. Burnell's Pahlavi Inscriptions (1873), p. 15. Dr. Burnell mentions *ib.* p. 7 that a Christian was Dewan of Vijayanagara (Vidyānagara) about 1445 (under one of Praudha rāya's next predecessors, Gaṇḍa deva, 1434-1454; Brown, p. 57 and 1457 A. D.). The Jesuit C. J. Beshi was the Dewan of Cundā Sāib, the Nabob of the Carnatic, till 1740.

2. The Vaishṇava, Lingāita and Śaiva period, from about 1500 (1490)-1874.

12. Kumāra Vyāsa, a Vaishṇava, freely translated the first 10 Parvas of the Mahābhārata into Canarase, using the Shaṭpadi metre. He says (1, 6): "The Vīra Nārāyaṇa (an idol at the town of Gadagu)¹⁾ is the poet, the writer is Kumāra Vyāsa". Then he invokes Gadagu's Vīranārāyaṇa (v. 7), and calls himself his slave (v. 9). His 11th verse runs as follows: "Under the burden of the (probably Jaina) poets of the Rāmāyaṇa the king of serpents was pressed down; in the mass of Rāma-*tales* there was no interstice to place one's feet. Will he (Kumāra Vyāsa) take into account the inferior poets? Do not think; 'it is enough!' Is he not like (Vyāsa's son) Suka? Does not the poet Kumāra Vyāsa make dance the others, and laugh (at them)?" This author, according to the preface of Kṛishṇa rāja's Bhārata, wrote, as it seems, at or about the time of the coronation of Kṛishṇa rāja, who was king at Vidyānagara from A. D. 1504-1529²⁾. The translation of the first ten Parvas of the Mahābhārata into Tamiḷ by Villiputtūra dates from about the 16th century³⁾.

13. Timmaṇa's Bhārata, in Shaṭpadi, of about A. D. 1504-1506. It is called Kṛishṇa rāja Bhārata. Its preface calls Kṛishṇa rāja the son of Narasa ṇṇipāla (also the son of Narasendra, Narasa narapālaka, Narasiṃha, Narasaya)⁴⁾, and relates that Timma ṇṇipa was born in the Tuḷu vaṃśa, that his son was Iṣvara kshitinātha⁵⁾, and that the son of Iṣvara was Narasa bhūvara (at Vidyānagara from A. D. 1490-1495) whose wife was Nāgamāmbē⁶⁾. "When Kṛishṇa, the son of Narasa, gloriously rules with joy, he immediately hears the (Canarese) Bhārata kathā (that seems, therefore, to have become just ready at that very time), looks at his poets, calls Timmaṇa, the son of Bhānu kavindra, and says: 'First Kumāra Vyāsa has nicely related ten parvas. . . . Now relate thou the remaining parvas of the Bhārata!' Thereupon Timmaṇa, the son of Bhānu bhaṭṭa"

1) See above, p. li., note 2. 2) Brown's C. T. p. 57. 59. 62. 3) Murdoch, p. ci. 190.

4) Can. Bas. P. 63, 39 appears the form "Narasana"; see above p. lviii., and further on No. 15.

5) Cf. Brown's remark to Aḍyuta D. R., C. T., p. 57.

6) Or, according to Brown's C. T., p. 62, Nāgala devī. Narasa had two other wives: Tippakshi and Voyambikē, the second of which bore him two sons named Raṅga and Aḍyuta. To Tippakshi and Nāgala devī there were born Vīra Narasiṅga and Kṛishṇa. A. D. 1495 Vīra Narasiṅga became king, and ruled till 1504; his son was the afterwards so unfortunate Rāma rāja who wedded his niece, the daughter of Kṛishṇa rāja who reigned from 1504-1529. Kṛishṇa rāja was followed by Narasa's son Aḍyuta rāja, from 1530-1541, when Rāma rāja came to the throne, and 1565, when seventy years of age, was overcome in battle and killed by the Muhammadans. The Can. Bas. P. (63, 59) states that "Narasana's son (*i. e.* no doubt his family) reigns for 51 years", *i. e.* till 1541, and that "Aḍyuta is the last who is crowned", which probably means "is the last who dies with the crown on his head". See Brown's C. T., p. 57. 62. 16.

instructs Narasaya Kṛiṣṇa rāya, and recites the rest of the work in the same metre (bhānini śatpadi). In the concluding verse attached to each chapter the son of Devakī is constantly named Vēṅkaṭeṣa or Vēṅkaṭa-śailanātha, Vēṅkaṭagiryadhīśa, Vēṅkaṭādriśvara. Kṛiṣṇa rāya was also the celebrated patron of Tēlugu literature¹).

14. About this time or perhaps somewhat earlier the Vocabulary of old Canarese terms, Tadbhavas and a few Tatsamas, called the Kabbiga kaipidi, may have to be placed, if it has been composed with the object of supplying a real want; and so it appears, for if it had been written after the next to be mentioned famous and somewhat fuller vocabulary by Toṭa ārya, it would scarcely have obtained the good name it still bears. Its author is Liṅga, first minister of the rāya of Uggēhalli, son of the Brahman Virūpāksha and a follower of the Virūpāksha liṅga at Pampāpura (2. 3. 99); he has written it to help in understanding the old and renowned Sivakavis. 100 verses in Śatpadi.

15. Toṭa Ārya's Canarese Vocabulary²), the Sabdamāñjari. 120 verses in Śatpadi, belongs to the beginning of the 16th century. Like the Kabbiga kaipidi it gives the meanings of some Tatsamas, Tadbhavas and old Canarese words. The Canna Basava purāṇa relates (63, 40, seq.) that only a short time after the death of Praudha rāya of Vidyānagari (i. e. after A. D. 1477)³) who is succeeded by Virūpāksha and the usurper Narasaya (Narasimha), a decline of Liṅgātism or of the "Vīra Saiva ācāra" happened, and "anācāra" (i. e. Vaishnavism) began to prevail. At that time Nirañjana Gaṇeśvara was born on earth of Gosala Canna-basaveśvara, and was called Siddheśa; he went to the garden (toṭa) of Kaggērē, and there by his śivadhyāna became a great man, receiving the appellations of Toṭa Siddhaliṅga, Toṭa Yati, Toṭa Ārya.

16. The Canarese prose-versions of the Pañcātānta may be dated from the beginning of the 16th century, if the style of language that forms the only test regarding the age of the versions we have seen, be not misleading. Mr. Brown in the Preface to his Dictionary says that its Tēlugu translation in verse was done by the Kshatriya Baisarāju Veṅgaḷarāju perhaps in A. D. 1500. The version edited at Bēṅgaḷūr in 1865 by Mr. J. Garrett—who states that "to make it more complete, the Sanscrit śloka and Canarese padyas have been included", and that "the Editor has had the advantage of consulting two excellent copies contained in the Library of the College of Fort St. George"—appears

1) Brown's C. T. p. 59.

2) 1, 2, above p. xxxv.

3) See above p. lvii.

kula, devatē and phala; ii. about the prâsus and vaḍis; iii. about the śubha and aśubha aksharas, their kula, the classification of bāla svaras and kumāra svaras, the svāra kâlas and svāra lîngas, the alpa and mahā-prâṇas, the kavītāpatināmāksharas and kavītākanyakânāmāksharas and the daśa kûṭas (combinations), and the adhīdevatēs; iv. mentions the nakshatrâdhīdevatēs, the bhāvas, thirty-six alaṅkritis, nine lîngas, two sandhis, six prâsus, seven vibhaktis, three kâlas, three purushas, and ten nighaṇṭus as subjects that poets ought to know; then he enumerates the sixteen arrows of Cupid, the adhīdaivas of the pushpâstra, the mohabheda, the kâmakalā nâmas and sthânas, the darpakakalā nâmas, the candrakalās, the strīkalā sthânas, gives a description of four viṭas, the vairāksharalekhanakrama, and lastly of the Shaṭpadi lakṣhaṇa. The work, excepting the Sīsa instance of the Tēlugu and the Shaṭpadi lakṣhaṇa, is written in Kandas and Samavṛttas.

18. According to an obscure (perhaps spurious) dāsa hymn of only three verses, found among a number of miscellaneous dāsa hymns in our possession, the Vaishṇava dāsa Purandara Viṭhala of Paṇḍaripura may have been living at Vijayanagara (Vidyānagara) in a vilambi samvatsara, on phālguna bahuḷa cāuti śrīvāra. This year may be the vilambi year 1538, when Aḥyuta deva ruled, who succeeded Kṛṣṇa rāya in 1529 and died in 1541. If the pada be genuine and the explanation right, Purandara would probably stand in close connexion with the Baṅgālī Caitanya who from 1510-1516 "roamed all over India preaching Vaishṇavism"¹). At the same time a slight doubt arises whether

1) Cf. Varāha dāsa's words: "This is the dāsas' lot: they fill all the countries". Ind. Ant. ii., 312. Caitanya was born A. D. 1486, and died 1534. Ind. Ant. ii., 1. 3. At nearly the same period we find the Hindu Bābā Nānak in the Pañjāb, who was born 1469 and died 1539 A. D. He was "the first teacher and founder of the Sikh tenets, and laboured to reform the lives and religion of his countrymen, to break through the tyranny of priestcraft, outward ritual, and caste". He travelled in India, and visited also Makka and Medinah in Arabia. Ind. Ant. iii., p. 295 seq. Nānak, Caitanya, and Purandara lived under Muhammadan rule and influence; and besides Purandara was preceded at one of the seats of his labours, Vidyānagara, by a Christian Dewan (about 1445 A. D., see above p. lviii.). "It is remarkable", says Dr. Burnell in his Pahlavi Inscriptions (Mangalore, 1873), p. 14, "that all the greatest reformers in S. India were born near Persian (Christian and Manichean) settlements; Saṅkarācārya (7th century) near Cranganore (Kōḍuṅgalūr in Malayāla), Rāmānujācārya (12th century) near Madras (at the ancient Christian settlement at Mayilāpura or San Tomé), and Madhvācārya (12th century) at Kalyāṇa (in the Tulu country, where before the 6th century there was a Christian bishop). The only original S. Indian poet is the Tamil Tiruvalluvar (about the 9th century, Murdoch p. xxiii.), but he was a native of San Tomé, and of very low caste; in his sister, Auvayār's poems Christian influences are evident to a casual reader. In Tiruvalluvar's poem (the Kural, i. e. poem

three songs regarding the pūjā at Uḍupu on the Western Coast, that clearly bear the mudrikā of Purandara, are not an interpolation; for in the description of that pūjā the firing of guns (kovi), the jack-fruit of the Franks (pāraṅgi palasu), and the mango of Goa (Gove māvu) are mentioned, a circumstance that seems not to be much in favor of the author having lived so early as the year 1538¹⁾. However another obscure and at the same time mutilated little hymn, belonging to the collection, seems to corroborate the statement of the first-mentioned hymn which it immediately follows, for it appears to point out Purandara's death as having occurred in a raktākshi samvatsara, in pushya bahuḷa atīṣaya amavāsyā, which may be A. D. 1564, the very year when the Vijayanagara dynasty was destroyed by the Muhammadans²⁾. The two hymns appear among the additions. Purandara is known as the author of many Vaishṇava dāsa padas in Ragalēs.

19. Perhaps partly contemporaneous with, but independent of Purandara, was Kanaka, the Vaishṇava dāsa of Kāginēlē. This appears from his Mohanatarāṅgiṇi, in which he does not refer to any Kṛishṇa dāsas by name, but simply to Madhva guru (of Uḍupu, 1121-1197 A. D.)³⁾

written in Kaṇaḷs or distichs) the indications of such influences are less precise, but still apparent. The resemblances between Christianity and the S. Indian modifications of the old Vedānta are numerous and complete, especially if the systems of Mānī and the Gnostics are considered", etc.; p. 15: "We have, indeed, long winded romances of how Sankara, Rāmānuja, and Madhva conquered all their opponents of different sects in disputations, but though all of them must have met Christians, there is not a word about them anywhere; it looks as if they were purposely ignored. That the Hindus have always been an imitative people, and ready to borrow foreign ideas, is proved by an enormous mass of evidence; e. g. writing was certainly adopted by them from foreigners; their astronomy and medicine (partly at all events) are of Greek origin; the Sikhs and similar sects are the result of intercourse with Muhammadans; and the Brahmasamāj derives its leading doctrines from Christianity. Mr. Fergusson considers that the Hindu architecture is of Greek origin."

1) A. D. 1519 Hindus had begun to use musquetry and cannon. Brown's C. T. sub 1519. See above p. xxxvii. French expeditions to India commenced 1604; but the name "Frank" (foreigner) may have been introduced before that time by the Arabs. Goa was seized by the Portuguese A. D. 1510, and it is not impossible that within 54 years (1510-1564) the grafted mangoes of Goa had become a common article of commerce on the Western Coast.

2) Purandara cannot have flourished in the 15th century, as has been supposed to be the case in the valuable article "Lieder Kanaresischer Saenger" by Dr. Moegling in the Zeitschrift der Morgenlaendischen Gesellschaft, xiv., 3, 502 seq., 1860. The Kṛishṇa rāya mentioned there is more than probably not the personage to whom oral tradition refers Purandara; cf. Brown's C. T. p. 59. The Kṛishṇa rāja whom people speak about and who died 1529, had as minister Appāji, who seems to have served already either his father or brother Narasiṅga rāja. See Tennāla Rāma Kṛishṇa's story in Canarese, and Tamiḷ (Murdock, p. 204. 207). Kṛishṇa rāja, 1504-1529, was also the patron of the Tēlugu writer Allasāni Peddanna; Brown's C. T. p. 14.

3) See Dr. Burnell's Vamśabrahmaṇa, p. xiv. Rāmānuja appears 1127 A. D., Weber's Rāmāyaṇa p. 110.

and the great tarki Rāmānuja (1, 2), calling himself the best of the dāsas (2, 1). If he was a beḍa (fowler), as oral tradition says, he certainly could also sing and write; for many are the Kṛishṇa songs he has composed in Ragalēs; besides these he wrote a Kṛishṇa bhaktisāra, of 108 verses in Shatpadi, and a rather voluminous work, the Mohanātaraṅgiṇi (1, 37). The last-mentioned composition contains 42 chapters with 2705 verses in one Ragalē metre¹. It contains various Paurāṇika stories about suras, asuras, and Kṛishṇa, addressed to his wife. He remarks (2, 1): "He who has composed the work, is Kanaka, the best of the dāsas; she to whom he has related (it), is the prudent young woman. The author of the work is Ādikeśava (a Narasimha idol, 42, 76) of Kāginēlē; if one hears the work, virtue is obtained" (cf. 1, 25). In 2, 13 he makes an attempt to enumerate the countries of Ancient India, and unhesitatingly mentions also the Hōysaṇa (Hōysaḷa) and Cauṭa countries, the last one very probably being the territory of the Jaina dynasty of that name on the Western Coast, obscure members of which are still living (see further on No. 37). In v. 1, 18 he says: "I praise the good Kavīśvaras who translate the good Purāṇas"; from which it would appear that in his time Vaiṣṇava Purāṇas were translating into Canarese, a circumstance that partly guides one in chronological attempts.

20. The Bhārata Nighaṇṭu falls after the time of Kumāra Vyāsa, as the author states in the initial verse: "I will carefully explain the meaning of the words for which the kavirāja Kumāra Vyāsa, in the Bhārata, has become famous." 62 kanda verses.

21. The Liṅgāita Virūpāksha paṇḍita finished his *Canṇa Basava Purāṇa* A. D. 1585 (63, 77). He was a disciple of Siddha Vireśa of the Hiri maṭha (chief or old convent) at Vidyānagara (1, 21 seq.), about 20 years after the town's capture by the Muhammadans. Of his teacher he says that he became the guru of seven hundred vara Khalindaras (śākīrs?), went to Makhya (Mekka), caused rain (maḷē) to fall at the time of a drought, was revered by the Suritāḷa (Sultān), and hence was called Maḷē Malleśa,², i. e. the great rain-master (1, 18, 19). The work contains 63 chapters consisting of 2898 verses in Shatpadi.

22. To about the same time may belong the Canarese Rāmāyaṇa by Kumāra Vālmiki, who dedicated his work to the Narasimha idol of Tōravē (1, 10; 113, 66, 67) in the district of Solāpura. He praises

1) Its scheme is two times: 4.4.4.4*4.4.4. 2) A Maḷē rāja appears Bas. P. 44, 52; 54, 74; *Can. Bas.* P. 55, 44; *Rāgh. Cūṭita* 1, 49.

“Kumâra Vyâsa, the author of the beautiful Bhârata in Canarese” (1, 18; 113, 70). His work comprises 113 chapters with 5148 verses in Shaṭpadi, and has no Uttara kânḍa.

23. From the end of the 16th century probably dates also the translation of the Bhâgavata Purâṇa. Towards its conclusion it is said in the true Vaishṇava dâsa style: “The good poet Cāṭu Viṭhala nâtha has made the Canarese translation.” It contains 11,298 verses in Shaṭpadi. The abridgment in prose of the Bhâgavata in Tamiḷ dates from the end of the 18th century; the Têlugu was done about 1408 A. D. by Bômmëra Poturâju, who lived under Siṅgama nâyudu (chief) who was the mûlapurusha (founder?) of the Veṅkaṭagiri samsthâna, and was contemporaneous with the bard Srinâtha who composed the Naishadha or story of Nala¹⁾.

24. The same may be said of the work called Kṛishṇa lîlâbhyaṇḍaya (1, 16), a saṅgraha of the dâśama skandhas of the Mahâbhâgavata (1, 17), 51 chapters with 2543 rather refined verses in Shaṭpadi. It is of the Vaishṇava dâsas’ time, the author remembering the guru Madhva munipa, (called also) Ānandatîrtha ârya (1, 10). The same, regarding its authorship, appears from the following two verses: “In the shining country Pēnugonḍa (where at that time the wrecked dynasty of Vidyânagara still existed)²⁾ is an excellent man belonging to the Brâhmaṇas of the great grâma of Kaḍagatûr, a person of peerless good conduct, a handsome (aḷagu) ârya, a big Vaishṇava, a Canarese of the Northern district, a worshipper of the feet of guru Madhva muni, and a descendant of the Jâmadajûnivatsa gotra. His son is the good Vēṅkârya Timma arasa ârya. His firstborn son am I, Vēṅkaya ârya; and my mother is Seshâmbē, the crest-gem of young women, true to her husband, good, with lotus-eyes, and of an comprehensive understanding. I am the brother of Nârâyaṇa ârya of pure knowledge, and bear the name of Hari dâsa. Depending on Hari’s grace, I have become an author; Vēṅkaṭa Sauri (*i.e.* Kṛishṇa at Tirupati with the hill of Vēṅkaṭagiri)³⁾ is the lord of this work” (1, 21. 22; 51, 26. 27).

1) Murdoch, p. 111; Brown’s Preface to his Dictionary. The Têlugu fragmentary Padma Purâṇa and Vishṇu Purâṇa are by Vēnnēla Kaṇṭi Sûrayya (Br.’s Preface), and were done after the Bhâgavata and Prabhulingallî (Br.’s Essay i., p. 8). 2) See also above p. xlviii. and No. 41, note. 3) Mr. Brown in his C. T., p. 2, says the Tirupati temples were built 1040 A. D. Ziegenbalg’s Malabarische Götter, p. 112, it is stated that the temple at Tirupati was built by the Tōḍamân Āḍṇḍai, an illegitimate son of a Coḷa king. According to Ind. Ant. ii., 107 this king was Kulottunga Coḷa who conquered the Têlugu country, and appears between 1143 and 1171 A. D.; see above p. xxi., xxix. Ziegenbalg, p. 58 (cf. 112. 116. 117) it is said that Tirupati was taken from the Saivas by Râmânuja (12th century).

25. Nijagūṇa yogi, an Ārādhyā Brāhmaṇa (Saiva), falls somewhere between 1522-1657 A. D., though vulgar tradition says, he lived 900 years ago in the Maisūr country as a petty king¹⁾. He is mentioned by Śhaḍakshari of No. 27 in his Rājasekhara vilāsa (1, 16) of 1657 A. D.; his approximate date will be known from foot-note 2. Six works are ascribed to him, viz. 1., a Kaivalya paddhati, chiefly on yoga, 174 Ragaḷe songs in the Vaishṇava dāsa style and under eight headings; 2., an Anubhava-sāra; 3., a Paramānubhava bodhē; 4., a Paramārtha gitē, in which a guru instructs his pupil in the Vedānta, using a sort of Lalita Ragaḷe (two times 4.4.4.3, also with final alliteration); 11 paragraphs with 1469 verse-lines; 5., Purātana tripadis, 77 verses in Tripadi regarding the sixty-three Purāṇas (Saiva devotees, see above p. lv.); 6., the Vivekaçintāmaṇi, a Saiva concordance of the Vedas, sūtras, purāṇas, etc., in Campu, the prose greatly preponderating: this work has been translated into Tamil²⁾.

1) Compare the Nijagūṇa mahārāja of Can. Bas. Purāṇa 57, 56.

2) Murdoch's

Catalogne, p. 74. It is there called a "small treatise"; but in Canarese it comprises 10 prakaraṇas, and the Bēngalūr printed edition contains 564 pages of 19 lines each. The tradition that N. lived 900 years ago is stated and acquiesced in by Gaṅgādhara Maḍivāḷeśvara Tūramari, Canarese Translation Exhibitioner E. D., in his Saṭṭkarāḷasekhara, Belgaum, 1871. Significant as to Nijagūṇa's age, however, is what he says himself in the first prakaraṇa of his concordance under the heading "sūtra viēara", Bēngalūr edition, p. 22, viz. that there is the Sābara bhāṣya for the Pūrvamīmāṃsā or the Jaimini sūtra; the Bhāṭṭa of Bhāṭṭācārya, a vārtika for the Mīmāṃsā śāstra; and for the Sābara bhāṣya the vyākhyāna called Prābhākara, a matāntara by Prābhākara guru, a disciple of Bhāṭṭācārya; farther that Śaṅkara guru Bhagavatpādācārya composed the Vedānta bhāṣya on the Uttara mīmāṃsā; and that Vivaraṇācārya wrote a Vivaraṇa regarding this Bhāṣya; that regarding the same Śaṅkara bhāṣya a vṛitti, the Pañcāpādikā, the Rāmānandīya, the Brahma vidyābharaṇa and many other vyākhyānas were done by Śaṅkara's disciples; and that also regarding the Śaṅkara bhāṣya Vācaspatimiśra wrote the vyākhyāna called Bhāmati; "for it (what?) is the vyākhyāna called Kalpataru; for it is the ṭīkā called Kaustubha".—As puṇya-kshetras he mentions (p. 421) also Jagannātha, Viṭhala, Śeṣhācala (i. e. Vēṅkaṭagiri), Kāñci, Kalyāṇa; as a śaktipīṭha also that of Hōnnāmbē at Śivagaṅgē, and that of Mahālakṣmi at Kōllāpura. Regarding Vācaspatimiśra see Ind. Ant. i., 297 seq.; 354; ii., 71 seq.; iii., 81 seq.; Aufrecht's Hāḷayudha, p. iv. The Sabarabhāṣya is mentioned Ind. Ant. i., 309. (A Rāmānanda belongs to the end of the 14th century, Weber's Rāmāyaṇa p. 110).—Dr. Burnell has kindly furnished the following notes in a letter dated Tanjore, 20th October, 1874: "As regards the Pūrvamīmāṃsā, the Sabarabhāṣya is the oldest known Commentary. The C. by Bhāṭṭācārya is the Tantravārttika of Kumārila Bhāṭṭa who lived in the 7th century A. D. Prābhākara Bhāṭṭa's atheistic Commentary is not known to be in existence. As regards the Uttaramīmāṃsā, Śaṅkarācārya lived at the end of the 7th century A. D. (see p. ii. of the Preface to the 1st Vol. of my edition of the Sāmavidhānabrāhmaṇa). The Vivaraṇa I cannot identify. The Pañcāpādikā is by Pādmapadma said to have been a disciple of Śaṅkara. Rāmānanda's C. has been printed by Dr. Roer; the date is uncertain. The Brahma vidyābharaṇa (by Advaitānanda) is an abridgment of it by a pupil. The Kalpataru (by Amalānanda) was written in the reign of king Kṛṣṇa (¶ of Vijayanagara at

26. The Praudha rāya Caritra too may belong to the end of the 16th century. Of this there would be no doubt, if the author, when calling Maḷe Malleśa his guru (for instance at the end of the chapters), means that this person was still living or that he had been educated by him¹⁾. The Liṅgāita author was "Adṛiśa appa (father), a disciple of Maḷe Malleśa, and the son of Anna appa who belonged to the karē kula of the merchant-chiefs (deśāi) of the Paragaṇē (Perguna) of Kollāpura in the Bijāpura prānta" (21, 38-41; 1, 25). The work contains 21 chapters with 1113 verses in Shaṭpadi, and tells how Jakkaṇārya related to king Praudha of Vidyānagara (A. D. 1450-1477)²⁾, whom he served as minister and who evinced an inclination towards Vaishṇavism, various Saiva stories, that are mostly, if not throughout, more detailed accounts of the legends which are sometimes only alluded to in the course of the tales of the Basava and Canna Basava Purāṇas³⁾.

27. A. D. 1657 the Liṅgāita Shaḍakshari deva completed his Rājāśekhara Vilāsa (14, 184), seventeen years after Cannapaṭṇa (Madras) was founded by the English. The work forms a Liṅgāita novel in which Rājāśekhara, the son of the śaiva king Satyendra Coḷa of Dharmavatipura, is playing the chief role, and is valuable only for its fine, though very often voluptuous, diction⁴⁾. Except some verses in Ragalēs, it is in the pure Campū of the first Canarese period, as also with regard to grammar. Besides this work Shaḍakshari wrote a Sabara-śaṅkara vilāsa and a Vṛishabhendra vijaya in Canarese; and a Kavikarṇarasāyana, a Bhaktādhikya, and a Sivādhikya in Sanscrit⁵⁾. His Rājāśekhara vilāsa is based on a Saiva work called Bhāvaçintāratna by Mallanārya (of Gubbi, 1, 78)⁶⁾. In the preface he remembers first his own guru Cika vīra deśika, then Basava, Canna Basava,

the beginning of the 16th century). The Kanstubha (by Appayya Dikshita of the N. Tanjore District) was written at the end of the 16th or beginning of the 17th century. Nijaguna cannot possibly have lived before the middle of the 17th century.... To be sure, Appayya Dikshita was a great promoter of the Saiva religion, and sought to make *Siva*=the *Brahma* of the Vedānta. I am much surprised at the omission of the Saiva C. on the Vedānta sūtras, that by Nīlakaṇṭha. It was certainly in existence about 1500 A. D."—Mr. Brown, in his C. Ts., places Appayya Dikshita 1522 A. D.; the year may refer to his first public appearance.

- 1) See above p. lxiv. 2) See above p. lvii. 3) In 1, 31 I meet the expression "Tigula ānya" together with Karṇāṭa, Drāviḍa, etc; Tigulānya occurs also Can. Bas. P. 62, 6; see also Ind. Ant. ii., 24. 4) Its leading scenes appear in the Maṅgaḷūr Anthology, Basel Mission Press, 1874. 5) Gaṅgādhara Maḍivālośvara, p. 1. 6) See above p. lvi.

Allama, (Toṭa) Siddhalinga yati¹⁾, further (of the Purāṭanas) *e.g.* the Māḍiga (chuckler) Cannayya who ate with Siva²⁾, Mārāyya who played at dice with Sarva³⁾, the Beḍa (fowler) Kaṇṇappa of Appuḍuvūr in the Kālaha-stigiri district who plucked out his own eyes and gave them to Bhava⁴⁾, Kōḍagūṣu of Kolūr who offered milk to Abhava⁵⁾, Dīpa kali who built a fort for Sivādhava, spending his whole property in his name⁶⁾, and then also Nijaguṇa yogi (6-16)⁷⁾. After them he thinks of Reṇuka ārya (ārādhya). Rāma ārya (or Ekorāma tandē *i.e.* father), Paṇḍita ārya, Maruḷa ārya, Mīyī deva⁸⁾, Jakkapa ārya⁹⁾, Malhaṇa ārya¹⁰⁾, Mallapa ārya (of Gubbi¹¹⁾, Saṅkara¹²⁾, Hariśvara¹³⁾, Rāghava¹⁴⁾, Keśirāja¹⁵⁾, Soma (of Pāḷkurikē)¹⁶⁾, (Kēṛē) Padma¹⁷⁾, Bhīma¹⁸⁾, and Bhoja (17-19), especially praising Hari deva (Hariśvara) again in v. 20, 79 and 88. Then he gives also his genealogy (53-68): Reṇukeśa (Revapa prabhu, Revapa ārya, Reṇuka ācārya) was born of the īśa (liṅga) at Kōllipāki¹⁹⁾ as a Jaṅgama, instructed Kumbhaja (Agastya)²⁰⁾ and other munis, went to Laṅkē, fulfilled the wish of Vibhīṣaṇa, frustrated the plans of the Siddhas, (came to Kalyāṇapura and) frightened (king) Bijjaḷa, gave sight to a man called Tēlliga, (went to Viṣṇu Kañci and) caused the trembling of Viṣṇu's idol to cease, released from bondage many females, fulfilled the wish of Vikramārka, crushed Kharpara, preserved the Yaksha, married daughters of kings²¹⁾, and (thus he) Revapa prabhu obtained

1) See above No. 15.

2) Can. Bas. P. 55, 12.

3) Bas. P. 9, 41.

4) Bas.

P. 9, 36; ch. 18. His history occurs also in Tamil; Murdoch, p. 77.

5) Bas. P. 9, 38; ch.

14; Can. Bas. P. 57, 39.

6) Gaṇa sahasra nāma 5, 4; Bas. P. ch. 16.

7) See No. 25.

8) Bas. P. 58, 10, at the time of Basava.

9) See above No. 10.

10) See

above p. xlvī.

11) See above No. 8.

12) Above No. 7.

13) Above No. 1.

14) Above No. 2.

15) Above p. xxxiii.

16) Above No. 3.

17) Above p. lii.

18) Above N. 6.

19) Kōllipākiśa was Reṇuka in the Dvāpāra, Revapārya (Revapārādhya, Revapa siddheśara, Revapa siddha) in the Kali age (Pañcātārya vaṃ-āvali, taken from the Sanscrit Supri bhedāgama, 1, 18); Revapa's guru-throne is at Kadaḷṣpura or, in Canarese, Bālēhalli (1, 1 and conclusion, which place was founded by one of his disciples, Can. Bas. P. 62, 35 seq.). He is the first of the five ācāryas or ārādhyaas who are considered to be the founders of the liṅga worship. The second is Maruḷa (or Maruḷa Siddha), born of the Siddhavaṭa, whose throne is at Ujiniyāpura or Ujjini (2, 1 seq.). The third is Paṇḍita, born at Sudhākunda (see above, p. xlvī.), and his throne is at Srisailla (3, 1 seq.). The fourth is Ekorāma (or Ekorāma tandē), born at Drākshārāma kshetra, and his throne is at Ketāra. The fifth is Viśva, born of the Viśveśa liṅga, and his throne is at Kōllipāki (4, 1 seq.). The Canna Bas. P. enumerates four, leaving out Viśva (59, 21-30). Revapa is probably meant in the śāsana adduced Ind. Ant. i., 80 seq. (Kaṇṇa, Ilamma, Nimba are names not unfrequently met in Liṅgūta books). An Ekāntarāma of Abbalūr appears Bas. P. 49, 2 seq.; cf. Gaṇasahasran. 8, 48; Gaṇas. 8, 53 a Mārāyya of Kōllipāki is mentioned.

20) In the Tamil Siddhāntasikḥamaṇi of the 17th century the contrary is stated. Murdoch p. 71.

21) King Rājendra Coḷa (about 1000 A. D., see above p. xxi.) gave his daughter in marriage to Revapa siddha, says the Can. Bas. P. 55, 23.

the son Rudramuniśvara; and when 1400 years were completed¹⁾, Reṇukācārya re-entered the īśa at Kollipāki. Rudramuniśvara²⁾ showed forth Siva's greatness everywhere, gaining victory over the kshudra matas. In his lineage (vaṁśa) Uddāna śivayogi was born, whose spiritual son was Annadāniśa deśika³⁾. His disciple was Revaṇasiddha deśika, who lived in the maṭha of Danugûr (or Anugûr). His disciple was Cikavîra, whose disciple was Shaḍakshari who composed the work⁴⁾.

28. To the middle of the 17th century probably belongs also the Râghavāṅka Caritra, or the tale about the above-mentioned¹⁾ poet Rîghava, by Cikka Nañjeśa, who was a disciple (karakamalasambhava) of Pañcavaṇṇigē Siddha Nañjeśa, the lord of the guru-throne at Pūvalli pura (Hubballi, near Dhāravāḍa), who was the spiritual son of Kuruvatti Nañjeśvara, who was the spiritual son of Annadāniśa (of Shaḍakshari's genealogy: 1, 21. 22)²⁾. Cikka Nañjeśa remembers, besides others, Praṇḍha narendra, and Jakkaṇārya, Cāmarasa, Viraṇācārya, and Nirvāṇi Bolesha, who lived at his court (1, 12. 13), and also Toṭa ārya (19, 94; No. 15). The work contains 19 chapters with 1495 verses in Shaṭpadi.

29. From this time may date also the Liṅgāita translation of the Brahmottara Purāṇa or Sivakathāṁṛitasāra, made with the help of guru Sānteśa liṅga, and containing 32 chapters with 1885 verses in Shaṭpadi. Our MS. offers no key to fix the time of its composition, except its mentioning Hōmpāvāsa Hari deva (Hariśvara), its Shaṭpadi and the

1) 700 of these peculiar 1400 years appear in Liṅgi rāja 4 after v. 34 (cf. Can. Bas. P. 63, 41. 42) in words that are put into the mouth of Canna Basava deva, saying to Vrīṣabha, who returns without his liṅga from Anumisha to Kailāsa (see above p. xxi.), regarding his former births: "Was not Indrajit (Rāvaṇa's son) 700 years ago in the womb of Maṇḍodari (Rāvaṇa's wife), and was born? When thou tiedst the royal insignia of sacred ashes to (his) body, grace was obtained by me. Do not fear, lord of Kūḍal saṅgama (or Kūḍal, at the Kīṣṇa river)! I am the handmaid of thy handmaid". Counting back from 1160 A. D. (about the time of Basava) Rāvaṇa would have lived 460 A. D.; and counting back from the year 785 A. D., in which Basava died according to the Can. Bas. P. (see above p. xxxii.), Rāvaṇa's time would fall 85 A. D. according to Liṅgāita views. 2) He appears at Canna Basava's time (about 1168 A. D.) and immediately after his death again. His famous disciple was Muktimunni; Muktimuni's disciple was Digambarasū Muktimuni who founded Bālēhalli near Hōnnûr in the Malē deśa. Can. Bas. P. 62, 35 seq.; see above p. xlviii.

3) Mentioned in the Râghavāṅka Kāvya, 1, 21; 19, 96. 4) Gaṅgādhara Maḍivāḷesvara says that he died at Ēlōndûr (where at the period of Toṭa Siddhalinga the King Canna ōḍēya was a good Liṅgāita, Can. Bas. P. 63, 55), and that up to this day his relations are at Kollipāki, Danugûr to the South of Bēṅgalûr, and Ēlōndûr (Yaḷandûr). 5) p. li 6) There is a Siddha Nañjeśvara at Toṭa ārya's time; Can. Bas. P. 63, 47. A Pañcavaṇṇigē Canna Mallikārjuna appears Śaraṇalilāṁṛita p. 5.

late style of its language. A Tamil translation of the *Brahmottara kâṇḍa Varatuṅga* by Râma Pâṇḍya has been referred to about the 12th century¹⁾.

30. Also the *Bhaktirasâyaṇa* by Sahajānanda whose paramâtma seems to have been Siva and whose guru was śrīmatparamahamsaparivṛājākācārya śrī Saččidānanda, may possibly be referred to about 1650 A. D. The first Saččidānanda (of five of that name) of Sṛīṅgeri is the seventh guru before the present one (called Nṛsiṃha Bhârati)²⁾, and he may be meant on account of para. 31; cf. however paras. 46-48. The work is a prayer in 108 *Shatpadi* verses of inferior merit.

31. The popular treatise on pantheism, called *Anubhavâmṛita*, was composed by Raṅganâtha (Śrī Raṅga), a son of Māliṅga of the Sahavâsi family, a pupil of śrīmatparamahamsaparivṛājākācārya Sahajānanda guru, and an ardent follower of the Mallikâṛjuna liṅga of the lovely Sṛīgiri or Sṛīśaila, or of Sṛīgiriśvara (1, 1-3; 18, 27-36). Sahajānanda may be identical with the author of the just-mentioned *Bhaktirasâyaṇa*. I see no valid objection to assigning the composition to about 1680 A. D.; and in fact vulgar tradition makes it 200 years old. It numbers 13 chapters with 856 verses in *Shatpadi*.

32. A rather bulky Liṅgâita work (our MS. is not properly numbered), the *Akhaṇḍeśvara* (Siva) *vačana*, called also the *Shatsthala âcāraṇa* and treating on all the various highly mystical topics of the Liṅgâita sect, may date from this time. The form of the *vačanas* seems to be *Ragaḷe*; the author is not mentioned, but the style is modern. The headings of the 9 chapters are: guru kârūṇya sthala, liṅga dhāraṇa sth., vibhūti sth., rudrākshē sth., bhakti sth., tūrya nirālamba sth., prasādi sth., prāṇa liṅgi sth.; the six sthalas can mean: *śaḍ akshara* (om namaḥ śivāya), *śaḍ dhātu*, *śaḍ karma*, *śaḍ indriya*, *śaḍ bhāva*, *śaḍ liṅga*.

33. The following three little treatises (like which there are very many), according to their language, ideas and form. may belong to this time: 1. The vedāntic treatise of 15 *vačanas*, called *Pañcikaraṇa*, each *vačana* concluding with the words: "Is it not so, oh Cidānanda sadguruprabhu?" 2. The 7 *Liṅgāvadhūta vačanas*, each one concluding either with: "Oh Saṅkara, Naṅjuṇḍeśvaraprabhu!", or with: "Oh Kūḍal's Cannasaṅgamadevaprabhu!" (Kūḍal is the place where Basava died). 3. The *Saṅkaratatva*, 7 *Ragaḷe* verses told by a Saṅkara deva.

1) Murdoch p. 82.

2) Mysore Kṛishṇa rāja's list of the Sṛīṅgeri gurus; the title put to Saččidānanda appears in the list, p. 13, as belonging to the Sṛīṅgeri svāmis.

34. About 1760 A. D.¹⁾ falls the popular composition of the Canarese so-called Jaimini Bhārata²⁾ by Lakshmiśa of the Bharadvāja family, a son of Anṇama of Devapura (Amarapura, Surapura; 1, 11; 34, 40. 41. 47)³⁾, containing 34 chapters with 1907 verses in Shaṭpadi. Its easy style is a curious mixture of old and new forms, a peculiarity that more or less pervades all the works of the later period. There exists also a Tēlugu translation of the Jaimini Bhārata which is very popular; it is sometimes mentioned as pañca ḍabhu, “mere fiction”, which name is given to apocryphal poems that are not grounded on any classical tradition, as the Mai Rāvaṇaḥaritra, Satamukha Rāmāyaṇa, Kṛishṇārjunasamvāda, and Gaṅgā Gaurī samvāda⁴⁾.

35. The Vaishṇava dāsa songs of Varāha Timmappa are also to be referred to about 1760 A. D. This appears from one of the hymns that bears his mudrikā, in which a person of Sivabēlli Māgaṇē (a division of a district) is introduced as having gone with his family to the Mūḍugiri (Tirupati), to tell the Kṛishṇa idol there his deplorable state that began under a Vibudhendra yati in the Pramādi samvatsara (A. D. 1759) on caitra śuddha pañcāmī, when Gopālayya of Sāgara was the karaṇika of the hobālī (a division of a district). The country then fell into the hands of the Navāb deva, and the devotees of Siva fled from Epupura. The manager of the hobālī, that belongs to Kanyānagara, was then Mudrāḍi Anantayya, a man of tyrannical temper. The father of the family, unable to bear the persecution, runs away, halts at Someśvara-koṭē, crosses the Ghaṭṭa in coming to Bhīmakarṇṭhē and seeing Muḷḷubāgil svāmī, etc., etc. A. D. 1760 the Navāb Hyder made himself master of the kingdom of Maisūr.

36. To the same time may belong the Vaishṇava dāsa songs by Viṭhala and Madhva; the first calling himself an abhinava (new) Purandara⁵⁾, and the second remembering “the feet of the excellent

1) H. Narasimmiah, proprietor of the Viēradarpaṇa Press, Beṅgalūr, in his prospectus (1873) regarding a new edition of Lakshmiśa's work, says the poet executed his work about 180 years ago. Mr. Narasimmiah has no doubt made to his own opinion proper inquiries before printing the statement. Some say, for instance, the Munshi Tirumalē Syāmaṇṇa of the Wesleyan Missionaries at Maisūr who knows the family very well, that the work is not even 100 years old.

2) The Sanserit work is a Paurāṇika composition, and seems to have been in existence already before the 7th century; see Weber's Ind. Streifen ii., 392; Ind. Ant. iii., 23. 25; above p. xliii.

3) This place, named also Devaṇapura, is in the Bāṇāvāra Tālūk of Maisūr.

4) See further on, No. 45, a Canarese composition of the same name.

5) Ind. Ant. ii., 308; the Viṭhopaḥaritra mentioned there, does not belong to Viṭhala dāsa. See further on.

Purandara dāsa" in his Abhimanyu kṛiḷaga¹⁾, a composition in Ragalēs of 43 pages in MS. There is a Citrasenakāḷaga prasaṅga by Madhva dāsa of Kuḍuma pura (Uḍupu?)²⁾, taken from the Bhārata, in 355 Yakshagāna verses³⁾.

37. A. D. 1761 the Jaina Surāla, according to his own final statement, wrote the story of the nymph Padmāvatī devī for Cēnnamma devī of the rāṇivāsa (queen's house) of Sričandraśekhara Cikkaṛāya Cauṭa of Puttikāpura (probably Puttūr, not far from Maṅgaḷūr), the present Cauṭa ex-rāyas⁴⁾, according to this work (I, 84), belonging to the Kādambas. The story has 12 chapters with 1671 verses in a Ragalē metre.

38. Very probably from A. D. 1768 dates the Anubhavaśikhāmaṇi; for the author, Rāmačandra, a devotee of the Virūpākṣha liṅga at Hampē, states (24, 59) that he finished his work in the Sarvadhāri samvatsara, by which must be meant 1768 A. D., and not 1828, as our copy was written in 1844. In verse 9 he asks a blessing of jagadguru Mallikārjuna, Paṇḍitārādhyā, Onnama ācārya who is an avatāraśishya of Aghabara (Siva), and Saṅkarācārya in the maṭha of Śṛīṅgaripura on the southern bank of the Tuṅga; and in chapter 9 he relates a story about Saṅkarācārya defeating the Jainas at Kāśi. The mention of Saṅkarācārya, the founder of Śṛīṅgeri, is a circumstance very rarely met with in Canarese compositions. Regarding himself the author says: "The purohita of my house is Bōmmi baṭṭa of Jāḍa (weaver) Hebbaballi. When Pēdda arasa of the Gautama gotra, of the great Āṅgīrasa Āyāsyā pravara, of the Baudhāyana sūtra of the Yajuk śākhē of our Yajurveda invested me with the sacrificial thread (muṅji), he readily and cheerfully gave me instruction regarding the thread (yajnopavīta) and the gāyatri; and by this grace of the guru I set forth the Anubhavaśikhāmaṇi. The kārāṇika Govinda Sāmba of Mayyūrapura is my maternal uncle and guru, who took my hand, taught (me), and showed (me) the road to good poetry". His own father was Rāmačandra, the kārāṇika of the village Kurutukoṭē of the paragaṇē of Krutapura (I, 10-12). The work contains Saiva legends first told by Gautama muni to

1) Ind. Ant. ii., p. 309. 2) Ibid. p. 310. 3) Yakshagāna, a term not in the St. Petersburg Lexicon, in Canarese and Telugu, denotes "a melody". Mr. Brown s. v. says: Yakshagāna is "poetry written rather to suit an air than according to the strict rules of prosody". But such licence is not to take place in Canarese, as it includes all the metres; respectively Mora-metres, that are fit for being chanted: Kandas, Ragalēs, and Shaṭpadis. As a work composed in the Yakshagāna style, he mentions c. g. a. Sītākalyāṇa. Cf. the Sītākalyāṇa of our list, No. 52. 4) See above p. lxiv.

Gambhīra rāya of Ratnagiri paṭṇa in Kāśmīradeśa, who in the end with his town went to Kailāsa; and then, under the appellation of Gambhīrarāja-ācāritra, by Satyaśivayogīndramuni to Uttamarāja of Kāntāvatipura in the North, who obtained the same benefits from them. Chapter 24, 22 the author states: "When I saw this poetry that, with joy, had been composed in Sara śaṭpadi by Rāghava, the spiritual son of Ilampē's Harihara¹⁾, I learned its meaning by the guru's grace. and composed it in Bhāmini, Vārdhika, and Sara śaṭpadi". He observes 24, 58 that the benefits derived from hearing his composition are similar to those derived from hearing the Bhāgavata and Purāṇas, probably meaning Canarese translations of them.

39. To the later days of the Vaishṇava dāsas seems to belong the Nalā-ācāritra,—9 chapters with 481 verses in Śaṭpadi,—the author of which calls his Kṛishṇa the Canniga rāya (*i. e.* Raṅganātha) of Varapura, for instance, 1, 2, 3. The two Tēlugu translations are mentioned above under Nos. 2 and 23.

40. Here we venture to place also the Nijaliṅga śataka, 100 verses in Śaṭpadi in praise of Śiva, the language resembling that of the padas of the Vaishṇava dāsas. Each verse towards its end contains the words: "Oh Nijaliṅga bhavabhaṅga!" The last verse says that the author's liṅga has its abode at Kadrubhava-pura (Pampā-pura?) on the shore of the Tuṅgabhadra²⁾.

41. About 1800 A. D. the Liṅgāita Sarvajña's Vačanas in Tripadi may have been composed, with such headings as guru karuṇa paddhati, liṅga p., iṣṭha liṅga p., bhakta p., jñāna p., etc.³⁾ MSS. of them vary to a great extent: a Bēṅgaḷūr edition (1872) contains 105 verses, a Dhāra-vāḍa one (1866) 225; whereas one of our MSS. (A.) has 398 verses, although a chapter on kālajñāna is wanting, 33 verses of which are contained in another incomplete MS. (B.). This chapter also is not in the other recensions. A. contains forty riddles (ōgaṭu, ch. 21)⁴⁾ and

1) See above p. liv., where it is stated by the author of the Rāghavāṅka-ācāritra that Rāghava has invented the Śaṭpadis. He means the modern Śaṭpadis, that are unconnected with Nāgavarma's dovākshara-feet, as is seen from Rāghavāṅka c. 19, 82 seq., where he adduces patterns in short letters of the Vārdhikya, Śara, Kusuma, Bhoga, Bhāvani (?) and Parivardhini, and introduces another kind, the Uddanḍa śaṭpadi, which regarding the number of Moras is exactly like the Vārdhika of our text (337), whereas his Vārdhikya pattern in our two MSS. lacks two Moras in each hemistich; but the Vārdhikya in which he has composed his work, quite agrees with our rule 337.

2) v. 81 contains the Hindusthāni term "lācār", needy. Nijaliṅga is also a proper name of men, see *e. g.* Bas. P. 59, 1; Gaṇasaḥ. 8, 10.

3) Cf. Ind. Ant. ii., 23.

4) There are also riddles in Tamiḷ, Murdoch p. 208.

a story of 15 verses told by the author regarding himself (ch. 22), neither of which is in the other recensions. According to the said story Sarvajña was the illegitimate son of the Saiva Brâhmaṇa Basava arasa of Māsûr (in the zillah of Dhâravâḍa), and had been born of a widow, a Māḷava woman, whom his father, in returning from a pilgrimage to Kâsi to obtain a prasâda for a male child, had met in the potters' street at Ambalûr, and upon whom he had bestowed his specific sivaprasâda. Sarvajña's prophetic sentences are, we think, based upon the kâlajñâna in the Canna Basava Purâṇa (63, 60 seq.): but he goes further, stating that before the great Liṅgâita ruler who is to come also according to the Can. Bas. P¹), to restore the Kalyâṇa dynasty, called Basavanta deva or Vira Vasavanta, Raṅgadurga (also: Raṅgapaṭṇa, Raṅgapura, Srî-raṅga)²) will be taken by people with trowsers and hats (ṭoppigē), an event that cannot well refer to Srîraṅgapaṭṇa A. D. 1610 becoming the seat of government of the Maisûr dynasty in succession to that of Vidyânagara in that place; but probably refers either to its being taken by Haidar in 1761, or by the English in 1799.

42. From the beginning of the 19th century may date also the Kumâra Râma Caritra composed by the Liṅgâita Raṅgayya, son of the pañcâla (artificer) Canna Bhujaṅga of the Canarese country, in which he

1) It says, he will be born in kali 4683 in the svabhânu samvatsara (i. e. either 1582 or 1583 A. D.), will go to the town that bears the name of Basava and is in the midst of Eṇṇē-kâveri, and after the final destruction of the Narasiṃha dynasty by the Turkas will come to Vidyânagara, take possession of the Bâliya bhagdâra, and rebuild Kalyâṇa; 63, 64-70. (The Purâṇa dates from A. D. 1585).

2) Raṅgadurga, etc. is very unlikely to mean the island Srîraṅga opposite Tiruēināpalli in the Kâveri, that contains two pagodas, one of Viṣṇu or Srîraṅga, and one of Siva or Jambukēśvara. The following to some extent only probable dates may be mentioned: 1565 A. D., after king Râma's defeat, his general and minister of Vidyânagara, took the government. 1572 Tirumalē, a brother of Râma, held the rule for some time at Pēnugōṇḍa (see above No. 24) and at Srîraṅgapaṭṇa, and then was succeeded by Srîraṅga. 1585 or 1591 Veṅkaṭapati followed, since 1594 at Candragiri, 11 miles from Tirupati (cf. Ind. Ant. II., 371), during whose reign Srîraṅgapaṭṇa was once besieged by the nâyaka Virappa of Madhurâ who, however, was driven home; but 1610 Râja ōḍēya of Maisûr conquered that city, and made it his capital. 1630 Veṅkaṭapati was followed by Râma. 1640 Srîraṅga ruled, who made a grant to the English of the site of the city of Madras, that after his father was called Cannapaṭṇa; 1647 he was conquered by the Sultân of Golkōṇḍa, and became a fugitive (see above p. xlviii.); and 1663 the Vidyânagara dynasty ended with him. 1677 Veṅkaṭa deva mahârâja ruled Tiruēināpalli. 1687 the first Mōgal foreo entered the Carnatic; 1710 Sâdat ulla khân became its first Navâb; 1736 Tiruēināpalli got into the power of Candâ sâheba, the son-in-law of the Navâb of Ārkâḍu. 1741 Tiruēināpalli was taken by the Mâhrâṭas. 1750 Candâ sâheba appears again as a rival Navâb of the Carnatic, 1757 with the French blockaded his rival and the English at Tiruēināpalli, etc.

remembers the Vighnarâja idol at Tagaḍûr (8, 8. 9)¹. It contains 11 chapters with 1915 verses in the same Ragaḷē metre that Kanaka dâsa used for his Mohanatarāṅgiṇi. For its contents see above p. xlix. seq., and compare further on para. 66.

43. Probably about the same time the *Sivaśaraṇalīlā mṛita* was composed, that contains stories regarding Liṅgâita devotees, based on the Basava and Canna Bas. Purâṇas. It has 11 chapters with 4220 Yakshagâna verses according to the Bēṅgaḷûr printed edition (1871), from which, however, our MS. differs to a considerable extent. The author is Cannappa ayya of the town of Niḍugal, to the South of Hampē, the Southern Kâṣi, where the Virûpāksha liṅga is (p. 5. 279).

44. Here may be mentioned as probably belonging to the same time, the *Moneṣvara Purâṇa*, by an author who says that he knows nothing concerning the rules of poetical composition, making obeisance to Gaṅgâdhara gurunâtha (1, 9. 11). It is a story about a Mona (or Mauna, 7, 11. 32; 8, 6), who does very extraordinary feats, *e. g.* raising people from the dead (as many Liṅgâitas at and since Basava's time are declared to have done) being a trifle to him. He was born to a kammâra (blacksmith) Kallappa² or Hāvappa and his wife Hāvakka of Hâvinâḷpura in the grâma of Goṇâḷ near Surapura (1, 19; 2, 8. 9), and was an incarnation of Mona liṅga. Kumâra Mona kills the king's son; to those who endeavour to seize him, he appears as Mona phakîr, assumes his original form, and restores the prince to life. In course of time he goes to Kâṣi (3, 45), and afterwards appears at Bījâpura where the Muhammadans rule under a Pâṭṭha, who do not worship any idols in the great Masûti (mosque) there, but teach the Kurân (4, 18-25). Mona assuming the guise of a mad Mona din or Mona phakîr enters the mosque, calls out "Allallâhâyahâ", approaches the Mulla who is reading the Kurân, and by his magic power causes one of his shoes to fall from above down on the Kurân as if it fell from heaven by Siva's power. For this offence he is killed by the Pâṭṭha's order, but remains alive, whereupon he is adored as Mona Pâṭṭha (ch. 4). Then there is a Gaṅgappa phakîr who is like a son of Moneṣa (Mona 5, 38), and other phakîrs that stand in close relation to him: Siddhasâheba phakîr (7, 31). Bâbâ ph., Pañça ph., and Bâla ph. (8, 4-11). Chapter 9 occurs, amongst other similar comparisons

1) At Tagaḍûr there lived, about Toṭa ârya's time (see above, No 15), a Liṅgâita Prabhu, Can. Bas. P. 63, 33; about the same time there lived a Nañja râya, v. 55, probably of Maisûr (A. D. 1401-1432).

2) A Kalli, Kallayya, Kalla of Hâvinâḷpura of an earlier time appears Bas. P. 9, 44; 55, 26; 58, 7; Can. Bas. P. 57, 6 (Hâvina Hâl); cf. Gaṇasah. 8, 26. 39.

e. g. that "anîn" is the same as "mona", also the declaration that the term "Allama" is identical with "Allah". The Monešvara of the story, whosoever he may have been, must have lived somewhere between the years 1489-1686, when the Bijâpura kings ruled.

45. The Gaṅgâ Gaurî Samvâda too I place here, though with some diffidence. It relates how Siva in company with Nārada going to seek for another wife, after much hardships found Gaṅgâ, brought her home, put her on his head and Gaurî on his knee, and for his own and the world's amusement caused both to fight together. It contains 5 chapters with 835 Ragaḷe verses, and professes to have been first told (at Bijjaḷa's time) by Nīlammē to her husband Basava at Kalyāṇapura. It has been stated already that a composition of the same name exists in Tēlugu¹.

46. The Jñānasindhu, a large treatise on Vedāntism for the masses, by Cidānandāvadadhūta, whose guru was Cidānanda (Saṅgīdānanda) Bhārati who was in the Ayodhyāpura (Sṛīṅgeri) on the bank of the Tuṅgabhadra (1, 1-25). The negligent language of the work compels one to refer it to this late period, and to suppose that this Cidānanda Bhārati was the last guru of this name at Sṛīṅgeri², the immediate predecessor of the present one, according to the Sṛīṅgeri guru list that A. D. 1854, after the death of Saṅgīdānanda Bhārati, was composed by Kṛṣṇa rājendra of Maisūr, son of Cāma rāja, who was set aside in 1832 and died in 1868. The Jñānasindhu, therefore, probably dates from about 1830. 46 chapters with 3486 Shaṭpadi verses.

47. Probably a few years prior to the Jñānasindhu Cidānanda himself composed the Cidākhaṇḍānubhava sâra, wherein he says he intends to make the meanings of the Upanishats or the Vedānta popular (2, 3. 10. 11). 8 chapters with 537 verses in Shaṭpadi.

48. The Haribhakti rasâyana, another kind of Vedāntic treatise for the people, also bears Cidānanda's name, who states (1, 16) he does not know the parama rahasyas told by the Vedāntas, nor what the Kāpilas say, nor the way in which the Pātanjālas and Sāṇḍilyas roam, nor the various Āgamas and Paurāṇas; he will speak by the grace of the sadguru. But in the concluding verses of the first four chapters he asserts that he has given the essence of all the Āgamas and Paurāṇas; and, in the end of the fifth, also that of the whole Āmnāya (vedic texts). 5 chapters with 301 Shaṭpadi verses.

1) See above No. 34. 2) See above Nos. 30, 31. The Saṅgīdānanda mentioned there cannot well be of so late a date, as he was the guru of Sahajānanda, whose pupil, it seems, was Roṅganātha.

49. The *Anubhava rasâyana* by Kṛishṇa rāja of Maisûr, mostly in prose, evinces the style of a tract, and may have been written in opposition to Mission tracts. It was printed at Bēṅgaḷûr in 1865.

50. A translation of the *Sukasaptati*, or seventy tales of a parrot, was made by a servant of Basava kshitiṣa, who says that Kōḍagi pura's Nârâyana will bless those who hear it (1, 17). 70 chapters with 2937 verses in Shaṭpadi.

51. A. D. 1830 the Viṭhopa (Viṭhoba) *Caritra*, also called Viṭhala *Caritra*, was composed at Kundâpura on the Western coast by Vēṅkaṭeṣa bhaṭṭa and one of his friends¹⁾, describing how a Brahman child that was to be sacrificed for the attainment of riches, was saved by the interference of Viṭhala (Kṛishṇa) of Paṇḍari nagara. 70 Raḡe verses.

52. About A. D. 1830 a Sârâsvata Brahman, called Gērsappē Sântayya, who was Principal Sadaramin at Maṅgaḷûr (Kshemapura) where he died about 25 years ago²⁾, began to compose a number of tales on subjects taken from the Bhârata and Râmâyana in Yakshagâna metres, to be used at dramatic performances (nâṭaka)³⁾. Such compositions bear the name of prasaṅgas. Of Sântayya's compositions may be mentioned: the Bhîshma parva, Droṇa parva and Karṇa parva; an Ekâdaṣī prasaṅga; a Jarâsandha kâlaga (fight), a Surathasudhanva kâlaga; a Saubhadra kalyâṇa; a Sîtâ kalyâṇa⁴⁾, wherein the author's idol is called Kshemapuriṣa, 84 pages in MS.; Sîtâviyoga Lavaṇasamhâra, which the author designates as belonging to the Prâkṛita Râmâyapottara⁵⁾, calling his idol Kshemapuranivâsa and Kshemapureṣa, 80 pages in MS.; and the Râvaṇadigvijaya, from the Uttarakâṇḍa of the Râmâyana, wherein the author appears as a devotee of Vēṅkaṭa of Kshemapura or of Kshemapureṣa, his Gaṇeṣa being at Sarapura, 65 pages in a Maṅgaḷûr lithograph.

53. Similar productions, probably of the same age, are: the Lava-kuṣa kâlaga of the Nâṭaka Râmâyana, 453 Yakshagâna verses, at the end of which Srîraṅga whose abode is at Kaṇṇuri, is invoked, a Dhâra-vâḍa lithograph, 1867; and the slaughter of Kîçaka by Bhîma, etc. from the Yakshagâna Virâṭparva, the author of which invokes the iṣa

1) This statement which annuls the supposition expressed in Ind. Ant. ii., 308, is taken from a MS. that since came to hand. 2) Mr. Bâḷappa, a Sârâsvata, and Sanscrit teacher at the Government School at Maṅgaḷûr, has been kind enough to give us these particulars.

3) The Nâṭaka Râmâyana in Tamiḷ is referred to the 18th century; Murdoch p. 199.

4) Above No. 36, note 3. 5) The Tēḷugu Uttara Râmâyana, that superseded the older versions, was written by Pushpagiri Timmanna about A. D. 1790; Brown's Preface.

(līṅga) that dwells at Sarasijabhavapura or Ajapura, 423 verses in a Dhāravāḍa lithograph of 1867.

The works we are now going to enumerate, have all been composed in the 19th century, and some of the authors are likely to be still alive. They form some of the publications of Bēṅgaḷūr and Dhāravāḍa native presses, from A. D. 1864-1872; the lithographs from Dhāravāḍa simply ruin the eyes.

Publications of Bēṅgaḷūr:

54. Tēnnāla Rāmakṛishṇa hāsyarasa kathā, 20 stories in prose regarding the jester Rāmakṛishṇa, who was attached to the court of Kṛishṇa rāja of Āṇegōndi (1504-1529) whose minister was Appāji. It exists also in Tamil (Murdoch p. 207).

55. Bālagraha, a superstitious treatise on children's diseases.

56. Betāla (Vetāla) pañcaviṃśatikathā, in prose, a translation of the twenty-five tales related by the Betāla (goblin) to Vikramārka.

57. Sānanda gaṇeśvara kathā, in Yakshagāna verses, based on the 56th chapter of the Canna Bas. P. The ṛishi Pūrṇavitta obtains from Siva his son Sānanda who takes all the inhabitants of Yamapura to Sivapura).

58. Hamsa viṃśatikathā, in prose, translated by S. Kṛishṇayya. This series of twenty amorous stories narrated by a Hamsa, has been translated also into Tēlugu verse (Brown's Preface).

Publications of Dhāravāḍa:

59. Kathāsāgara, 53 stories in prose, composed by Mānavi Virappa of Bhrūpura (Hubballi) in A. D. 1851.

60. Kāmadahana Ratipralāpa Dundumē (dundumē=wanton or bombastic composition), 27 verses.

61. Kṛishṇapārijāta, 128 pages, in Yakshagāna verses,—a love affair between Kṛishṇa's wives, arising on account of a pārijāta flower brought by Nārada to Kṛishṇa,—by Aparāḷa Tammaṇṇa of the Rāyačūr district.

62. A Kṛishṇa līlā of 16 verses.

63. A Kṛishṇa līlā Dundumē, 25 verses, the last of which mentions śrīguru of Kundagōḷḷa.

64. Kṛishṇārjuna Dundumē, 142 verses, as it appears by Kali Basava Liṅgayya who, invoking the favor of the guru of Kunda-

1) The same is told of Siddharāmesa, the friend of Canna Basava. Can. Bas. I. 59, 12.

gōlla, composed the work by the wish of Keñçendra and Sirasa of Bhrûlatâpura (Hubballi), sons of Timmendra and Mijavva.

65. Kaivalyapaddhati gîtâ¹⁾, in Yakshagâna verses, a sort of Lainga dâsa padas, frequently referring to Liṅgâita legends, by one Ēragambali Siddha varaliṅga or Shaḍakshari deva (?). 70 pages.

66. Kōmâra Râma kathâ, an episode from the work mentioned above No. 42, in an enlarged form and Yakshagâna verses, treating of the vile desires of Ratnâji, one of Kampila râya's wives, for her husband's son, the hero Râma. 58 pages.

67. Jalašilpi palliśakunâdi śakuna, or omens regarding the building of tanks, wells, etc.; and omens connected with lizards, etc. 32 pages in prose.

68. Dîpa Kali çaritra, or the story of the śivabhakta Dîpa Kali of Kaiçîpura in Coḷamaṇḍala²⁾, based on Basava P. 16, apparently by an Ambuligē Canna Malliśa. 1,5 he says: "Palkurikē's Someśa uttered the story of the Siva śaraṇas (devotees), and Bhîma kavi uttered the Basava Paurâṇa". 9 chapters with 1058 Shaṭpadi verses.

69. Dhanañjaya Nighaṇṭakâ, a Canarese ūkâ professedly on 202 verses of Dhanañjaya; but 21 verses only are given in full.

70. Draupati mânaharaṇa Dundumē, 67 verses, by a disciple of Cōkka Siddheśa of Bhrûlatâpura (Hubballi).

71. Dhâravâḍa Varelavarṇana Dundumē, 33 verses about the Varelas, a class of people at Dhâravâḍa.

72. Nuli Candayya śârada, a praise of the Liṅgâita Nuli Candayya of Basava's time (Bas. Pur. 58, 7). 25 verses.

73. Palli saraṭâdi śakuna, or omens of lizards, chameleons, etc.³⁾ 20 pages in Sanscrit and Canarese, taken from a Bombay publication.

74. Vîra Saṅgayya Dundumē (cf. Bas. P. 58, 2), a sort of Liṅgâita love story, by Sâli Canna Basava of Tantupura (Dhâravâḍa).

1) The Dhâravâḍa editor, on the title-page, says it is a gîtâ sung by Shaḍakshara svâmi; he perhaps means the author of the Râjaśekhara vilâsa, see above p. lxxvii. The first verse is as follows: "As all śâstras declare, thou art the spotless guru for all and all, I have understood by (or under) the name of Ēragambali Siddhavaraliṅga; oh Hara, thou hast made dikṣhâ to me; by (or under) the name of vara Shaḍakshari deva thou hast let me know the anubhava of the Siva śâstra." In the Maṅgala verses on page 70 Canna Vṛishabha of the Tarabet maṭha of Tantupura is mentioned, called in one of the following verses Dhâravâḍa's Can. Vṛishabha. Tantupura is a translation of Dhâravâḍa. 2) The person is mentioned also in Gaṇasahasranâma 5, 4.

3) I possess two treatises on fate in MS., one is called Navaratna çintâmaṇi in Canarese; the other is a Nakshatra tilaka, Sanscrit and Canarese. The first-mentioned seems to belong to the 19th century.

75. *Vetāla pañcaviṃśakathā*, in a translation quite different from that of No. 56.

76. *Vaidya śāstra*, expressly prepared for the press.

77. *Vaidyāmṛita*, translated from the Marāṭhī.

78. *Saraṇu Basava Ragalē* and *Saraṇa Basava Ragalē Kanda*. The first of these *Liṅgāita* praises forms 100 verses, each of which ends in "Saraṇu Basava"; of the second (p. 26 seq.) it is not easy to determine the end, as it is printed together with matter that seems to be different¹⁾. On page 36 the following words occur (see above Nos. 3. 5. 6. 7): "I will mention the names of the poets who praised the Basava purāṇa;... Somanātha kavi composed the Basava Purāṇa in Āndhra, and Bhīma in (Canarese) using the *Shatpadi* metre:... Saṅkara ārādhyā, the lord of the poets (*kaviśvara*), was pleased to tell the story fully in Sanscrit; Siva kavi of Bālaçandra nagara composed it with *vastuka*;... and then the *Catura Basava liṅga* (the author probably meaning himself) has elegantly written the *granthārtha* by the grace of *Yatipura's Siddheśa*".

79. *Sivapārijāta*, or the story how Pārvatī rejected Viṣṇu and married Siva, throwing on his neck the *pārijāta* garland. 3 chapters in *Yakshagāna* verses in 18 pages.

80. *Sivabhakti sāra*, 107 verses in *Shatpadi*, by *Sivadhyāna Rāmāyya*, the chief disciple of *Gaṅgādhara Bhārati svāmi*.

81. *Sivarātrī kathā*, or a story about a cruel fowler²⁾ who at night unconsciously threw some *Bilva* leaves on a neglected *liṅga*, when Siva's messengers came and invited him to come to *Rajatādri* (*Kailāsa*). 101 verses in *Shatpadi* dedicated by the author to guru *Govinda*.

82. *Simhāsana battisuputtalē*, or thirty-two stories told by thirty-two puppets of *Vikrama rāja's* throne to *Bhoja rāja*, in prose, translated from the Marāṭhī by one *Canna Basava* and *Basava Liṅga*.

83. *Sudhāma çaritra*, a story of *Kṛiṣṇa's* friend *Sudhāma*, 6 chapters with 148 *Shatpadi* verses. 1, 3 *yati*, *vaḍi*, and *prāsu* are mentioned.

84. *Subodhāmṛita*, a collection of 22 miscellaneous stories in prose.

85. *Subhāshitagrantha mālā*, a collection of alphabetically arranged Sanscrit verses with a Canarese translation. 72 pages.

1) The small volume of 48 pages wherein it occurs, contains also an *Aksharamālā* in praise of *Siva*, this word forming the end of each of the 51 verses, ascribed to *Saṅkara-çārya*. It begins: *adbhutamagraha amārādhiśvara | agaṇitagunagana amitaśiva || 1 || ānandā-mṛita āśritarakṣita | ātmānanda maheśa śiva || 2 ||* Also a *Mahimna stava* by *Pushpa-datta* has been printed at *Dhārāvāḍa*, 42 verses in Sanscrit with a Canarese translation.

2) Cf. Bas. P. 58 v. 3 *śivarātrē Saṅgāyya*, v. 6 *śivarātrē Saṅkappa*.

86. Sauminî kathâ, 98 verses in Shatpadi. The author is Basava Liṅga, the son of Maḍivaḷa of Kundagōḷḷa. The Brahman woman Sauminî walks in a dissolute way, is driven away into the jungle and lives there with a fowler with whom she eats flesh and drinks brandy, so that when she dies, Yama curses her to be born again as a miserable low-caste woman. As such she once follows the pilgrims to Gokaṛṇa, where she quite accidentally offers a Bilva leaf to a liṅga, and therefore is taken to Kailāsa.

87. Hubbaḷḷi varṇana Dundumē, 9 verses of a low character.

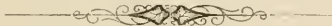
88. Hubbaḷḷi markāṭa Dundumē, 5 stupid verses. The author is a son of Canna Vṛishabha (Basava) and belongs to the Tarabet-sāli maṭha of Dhāravāḍa (see above No. 65. note¹⁾).

In the above list are no doubt many omissions, though it contains all the generally known and read native productions so far as they have not been executed by Christians. I have given what I happened to have at hand. May the present volume form a small contribution towards a History of Canarese literature! Its defects will doubtless be excused by all who know the difficulties connected with first attempts of a similar character.

Of Tamil literature it has been said by Dr. Caldwell that "it is the only vernacular literature in India which has not been content with imitating the Sanscrit, but has honorably attempted to emulate and outshine it." But my own impression is that the more Canarese vernacular literature becomes known, the more evident it becomes that it will fully bear comparison with any other vernacular literature of the South.

Mereana, 12th October 1874.

F. Kittel.



1) Canna Basa appa and Basa Liṅga appa, Dhāravāḍa's Deputy Educational Inspector (Dipūṭi Ijyukeśanaḷ Inaspekṭara), ventured on a translation of Shakespear's Comedy of Errors (Kāmedī āṇa Yarasa), and anno. 1871 had it printed at Dhāravāḍa under the title "A wonderful story that will cause to laugh who do not laugh."

CORRECTIONS

REGARDING THE PREFACE AND ESSAY.

Page V, *line 27*, from top, supply a comma after "occurs".

P. X, *note 1*, not "śaiśvadanā", but "śasivadanā".

P. XIII, *l. 21*, f. t., not "1633", but "1643".

P. XVII, *l. 15*, f. t., not "sarajjodara", but "sarasijodara".

P. XVIII, *l. 14*, f. t., not "Kaṇḍiṇya", but "Kaṇḍiṇya".

P. XXIV, No. 5, not "the Tirumalē", but "Tirumalē".

P. XXV, *l. 23*, f. t., not "found also", but "found as such also".

P. XXVIII, *note, l. 20*, from bottom, strike out the stop after "Basava".

P. XXXIX, *l. 19*, f. t., not "two verses¹⁾ and was", but "two verses¹⁾, was".

P. XXXI, *l. 4*, f. t., not "from the instances", but "only from instances".

P. XXXI, *note, ls. 3-4*, f. b., not "where king Nirahakāra (according to the Cūn. Bas. P.) or Mamakāra (according to the Prabhuliṅgallī) ruled with his wife Sujñāni or Mohini devī", but "where king Mamakāra ruled with his wife Mohini devī".¹⁾

P. XXXIV, *note, l. 6*, f. b., not "became", but "had become".

P. XXXV, *note, l. 16*, f. b., not "Two others", but "Two others in the Rasaratnākara".

P. XXXIX, *note, l. 1*, f. b., not "Mahāsrāgadhara", but "Mahāsrāgadhara".

P. I, *l. 3*, f. t., not "Penagōṇḍē", but "Pēnagōṇḍē".

P. LVIII, *note, l. 2*, f. b., not "Cundā", but "Candā".

P. LX, *l. 1*, f. t., not "recites", but "relates".

P. LX, *l. 18*, f. t., not "of some Tatsamas, Tadbhavas", but "of some Tatsamas, of Tadbhavas".

P. LXV, *l. 18*, f. t., not "The same, regarding its authorship, appears from the following two verses", but "The same appears from the following two verses regarding its authorship".

P. LXV, *l. 27*, f. t., not "an comprehensive", but "a comprehensive".

P. LXIX, *l. 16*, f. t., not "Boleśa", but "Boleśa".

P. LXIX, *note, l. 1*, f. t., not "Liṅgi", but "Singi".

P. LXX, *l. 2*, f. t., not "Varatuṅga by", but "by Varatuṅga".

P. LXX, *l. 27*, f. t., not "shād", but "shad".

¹⁾ The curt sentence in the Cūn. Bas. P. allows also the meaning of the Prabhuliṅgallī. See p. LVIII.

ನಾಗವರ್ಮ ಭ೦ದಸ್ತು NĀGAVARMA'S PROSODY

ಶ್ರೀರಸ್ತು!
(INTRODUCTION)

(ಪಿ ೧ ೦ ಕೆ)

1. This work of the Kavirājahamṣa, for its excellence, commands the esteem even of Kālidāsa.

ಚಂಪಕಮಾಲಾವೃತ್ತಂ

ರಚಿತ-ಪದ-ಪ್ರಸನ್ನ-ಪರಿಪೂರ್ಣ-ರಸಾವಹಮರ್ಥ-ಯುಕ್ತಮಾ
ಗುಚಿತ-ಪುರಾಣ-ಮಾರ್ಗ-ಪದ-ಪದ್ಧತಿ-ಬಂಧುರ-ಬಂಧಮೆಂಬಿದಂ |
ರಚಯಿಸೆ, ವಾಚ್ಯ-ವಾಚಕ-ವಿಶೇಷ್ಯ-ವಿಶೇಷಣ-ಲಕ್ಷ್ಯ-ಲಕ್ಷಣ-
ಪ್ರಚುರತೆ ಕಾಳಿದಾಸನುಮನೇಳಿಸಿತ್ತೀ ಕವಿ-ರಾಜಹಂಸನಾ.

1)
|| 1 ||

1) Before this verse there are 6 Maṅgala verses (stanzas) in M. and Sb. of which v. 6 (an invocation of Bhārati) is also in Sa. as v. 3, in Rc. as v. 1, and in B. and D. as v. 3; and of which v. 1 is also in B. and D. as v. 2. H. Ra. Rb. and Rd. contain no Maṅgala verses. H. and Ra. begin with simply stating that Nāgarvarma told his wife, he was going to teach her prosody as he had learned it, viz. according to what Piṅgala heard when the deva (no name) was telling prosody to the devī, and afterwards told the Rishis (the reading differing from that of v. 22 of the text, the English heading of which is to be compared); Rb. begins with the Pratishthā, resp. v. 80 of the text; Rd. with a verse after our verse 34, that has not been adduced in this edition. See note to v. 34.

2. At the request of the learned the work has been composed.

ಕಂದಂ

ಬಲ್ಲರ ಬಗೆಯಂ ಕಲ್ಪವ
ರೆಲ್ಲಂ ಮುಂಗೊಡೊಪಲ್ಪ ಕೇಳಲ್ಕೊತಂ |
ಬಲ್ಲನೆನಲ್ಕೊಪಿಕ್ಕಿದ
ಬೆಲ್ಲದ ಪೊಲಪೂರ್ವಮಾಗೆ ಪೇಳ್ವಂ ಕೃತಿಯಂ.

|| 2 ||¹⁾

3. Only a poet like the author can write with elegance.

ಕರಮಸ್ತುತ್ವರಮುಚಿತಾ
ಕ್ಷರಮವಲಂಬ-ಪ್ರಸನ್ನ-ಮತಿ-ಮಧುರಮಲಂ |
ಕರಣ-ಯುತಮೆನಿಸೆ ಪೇಳಲ್
ಧರೆಯೊಳ್ ಕವಿ-ರಾಜಹಂಸನೊಬ್ಬಂ ಬಲ್ಲಂ.

|| 3 ||¹⁾

4. Nāgavarma's genealogy²⁾.

ಜಗದೊಳಗಿದೊಂದು ಮಿಗಿಲೆನೆ
ನೆಗ್ಗಿದ್ದುರ್ದು ವೆಂಗಿವಿಷಯಮಾ ವಿಷಯದೊಳಾ |
ಳ್ಳಗಣಿತಮೆನೆ ಸಪ್ತಗ್ರಾ
ಮಗಳೊಳಮಾ ವೆಂಗಿಪಳು ಕರಂ ಸೊಗಯಿಸುಗುಂ³⁾.

|| 4 ||

ಅ ವೆಂಗಿಪಳುವಿನೊಳ್ ವಿಭು
ದೇವ-ಸಮಾನಂ ವಿದಗ್ಧನಂಬುಜಭವನಂ |
ತಾವಗಮೊಳ್ಳಣ-ನಿಧಿಯುಂ
ಶ್ರೀ ವಸುಧೆಯೊಳೆನಿಸಿ ವೆಣ್ಣೊಮಯ್ಯುಂ ನೆಗ್ಗಟ್ಟಂ.

|| 5 ||⁴⁾

ವೇದದೊಳನುಗತರೆನಿಸುವ
ವೇದಗಳೊಳ್ ನಿಪುಣನಾಗಿ ನೆಗ್ಗಟ್ಟಂ ಗಂಭೀ |
ರೋದೊಂನತೆ ಪರಿವೇಷ್ಟಿತ⁵⁾
ಮೇದಿನಿಯೊಳ್ ಪೆಣ್ಣೊಮಯ್ಯನಕಲಂಕ-ಗುಣಂ.

|| 6 ||

1) In Sb. and M. verses 8 and 9. 2) This is in Sb., Sc., M. and L.; the text is a true copy of Sc. 3) Sb. and M.:—ಮಾ ವೆಂಗಿನಗರಮುಂ ಸೊಗಯಿಸುಗುಂ. 4) This verse is only in Sc. 5) In Sb. and M.: ವಾದನೊಳಗಣಿತವೆನಿಸುವ | ಮೇದಿನಿಯೊಳ್ ನಿಪುಣನೆನಿಸಿ ನೆಗ್ಗಟ್ಟರ್ಚಿಗೊ |

ಲ್ವಾರ, and then a large blank. ವೇದಗಳೊಳ್ is certainly wrong; perhaps ವಾದಗಳೊಳ್?

ಸಕಲ-ಜ್ಞಾನ-ವಿನಿದಿತ-

ನಿಕರ-ಗುಣಾವಿಪ್ರಭವ-ಮನೋಭವ-ರೂಪಾ |

ಧಿಕನುಬುಸಂಭವ-ಮೂರ್ತಿ-

ಪ್ರಕರಂ ಕೌಂಡಿನ್ಯ-ಗೋತ್ರ-ಮಂಗಲ-ಚರಿತಂ.

|| 7 ¹⁾ ||

ವಿತತ-ಯಶಂಗಾ ವಿಪ್ರಂ

ಗೆ ತತ್-ಪ್ರಿಯಂ ಸಂಭವಂ ದ್ವಿಜನ್ಮಗೆ ಗುಣಾ |

ಸ್ಥಿತೆ ಸತಿ ಸಜ್ಜನಿಕಗರಂ

ಧತಿಗೆ ಮಿಗಿಲ್, ಕೌಂಡಿಕಬ್ಬೆಯೆಂಬಳ್ ಪೆಸರಿಂ.

|| 8 ²⁾ ||

ಆ ಕೌಂಡಿಕಬ್ಬೆಗಂ ಮುಖೆ

ಮಾಕರನೆನೆ ನೆಗಳ್ ಪೆಣ್ಣುಮಯ್ಯಂಗಮನು |

ಗಾಕಾರಮಾಗಿ ಪುಟ್ಟಿಯೆ,

ಲೋಕ-ಸ್ತುತನಾಗಿ ದಾಮಮಯ್ಯಂ ನೆಗಳ್.

|| 9 ³⁾ ||

ಆತನ ಕುಲ-ವನಿತೆ ಜಗ-

ಖ್ಯಾತ-ಗುಣ-ವ್ರಾತೆ ರೂಪ-ಲಾವಣ್ಯ-ರಸೋ |

ಪೇತೆ ಗಿರಿಜಾತೆಗಂ ಮಿಗಿ

ಲೇತಪ್ಪಿಂ, ಕುಂದಕಬ್ಬೆಯೆಂಬಳ್ ಪೆಸರಿಂ.

|| 10 ⁴⁾ ||

ಎನೆ ನೆಗಳ್ ಕುಂದಕಬ್ಬೆಗ

ಮನಿದ್ಯ-ಗುಣನೆನಿಪ ದಾಮಮಯ್ಯಂಗಂ ಭೂ- |

ವಿನುತ-ಯಶಂ ದ್ವಿಜ-ವಂದ್ಯಂ

ಮನು-ಮಾರ್ಗಂ ಪೆಣ್ಣುಮಯ್ಯನಗ್ರ-ತನೂಜಂ.

|| 11 ⁵⁾ ||

ಶ್ರೀಕಾಂತಾ-ಪತಿ ಸಕಲ-ಕ

ಲಾ-ಕೋವಿದನದ್ವಿತೀಯನತುಳ-ಚರಿತ್ರಂ |

ಲೌಕಿಕ-ವೈದಿಕ-ಶಾಸ್ತ್ರನ

ನೆಕ್ಕಾರನೆನಿಸಿ ನೆಗಳ್ ಚತುರಸ್ತ್ರ-ಗುಣಂ.

|| 12 ⁶⁾ ||

1) In Sc. and L.; the Repha in ಸ್ರ is not counted. 2) In Sc. and L. 3) In Sc. and L.

4) In Sc. and L. 5) In Sc. and L. Instead of ಕುಂದಕಬ್ಬೆಗಂ L. reads ಕುಂದುಕಬ್ಬೆಗಂ, as it reads in v. 9, instead of ಕೌಂಡಿಕಬ್ಬೆಗಂ, ಕೊಂಡಕಬ್ಬೆಗಂ. 6) Only in Sc.

ಅಂತೆನಿಪ ವೆಂಣ್ಣುಮಯ್ಯನ
ಕಾಂತೆ ಗುಣಾಕ್ರಾಂತೆ ಧರಣಿ-ಸುತೆಗಂ ಮಿಗಿಲೆಂ |
ಬಂತೊದವಿದ ಪತಿ-ಭಕ್ತಿಯಿ
ನಂತೆಸೆದಳ್ ಪೋಳಕಟ್ಟೆಯೆಂಬಳ್ ಪೆಸರಿಂ.

|| 13 ¹⁾ ||

ಆ ಪೋಳಕಟ್ಟೆಗಂ ವಿ
ದ್ಯಾ-ಪರಿಣತನೆನಿಪ ವೆಂಣ್ಣುಮಯ್ಯಂಗಂ ಪಾಕ್- |
ಶ್ರೀಪತಿ ತಟ್ಟಗು
ಣೋಪೇತಂ ನಾಗವರ್ಮನಗ್ರ-ತನೂಜಂ.

|| 14 ²⁾ ||

5. All good poets will be pleased with this brilliant work.

ಪ್ರಾಸಾನುಪ್ರಾಸಕ್ಕಿದು
ಲೇಸಾಗಿ ಪೆಸರ್ಕಡಂಗೆ ಕನ್ನಡದಿಂ ಪೇ |
ಳ್ವಾ ಸೂರ-ಕರ-ವಿಲಕ್ಕೆಯ
ನಾ ಸುಕವಿ-ಪ್ರಕರಮಜಿದು ಮೆಚ್ಚುಗುಮಲ್ಲೇ?

|| 15 ³⁾ ||

6. The author's desire has been to produce a good treatise.

ಚಂಪಕಮಾಲಾವೃತ್ತಂ

ನವ-ರಸಮುಣ್ಣಿ ಮಾತು ಪೊಸತಾಗಿರೆ, ದೇಶಿಯದೇಶಿವೆತ್ತುದೆಂ
ಬವೊಲಿರೆ, ಜಾಣ್ ಮನಂಗೊಳಿಸೆ ಪೂಣ್ಣಿರೆ ತೋರ್ಪ ಕ್ಷತಿ-ಪ್ರಬಂಧಮು |
ಕಿವಿಗಿನಿದಾಗೆ, ನಿಚ್ಚ ಪೊಸತಾಗೆ, ಮನೋಹರವಾಗೆ ಪೇಳ್ವ ಸತ್-
ಕವಿ ವರ-ರಾಜಹಂಸನೆ, ಪೇಳಲೊಡರ್ಚಿದೆನೀ ಪ್ರಬಂಧಮು.

|| 16 ⁴⁾ ||

1) In Sb., Sc., M. and L. Instead of ಪೋಳಕಟ್ಟೆ L. has ಪೊಳಲಕ್ಕಟ್ಟೆ. Sb. and M.'s reading is: ಅಂತೆನಿಪ ವೆಂಣ್ಣುಮಯ್ಯನ | ಕಾಂತೆ ಗುಣ-ಪ್ರಾಂತೆ ಧರಣಿಸುತೆಗಂ ಮಿಗಿಲೆಂ || ಬಂತಿಪ್ಪಳ್ ಪತಿ-ಭಕ್ತಿಯಿ | ನಾಂತೆ ಸೆವಳ್ ಪೋಶಿಕಟ್ಟೆಯೆಂಬೀ ಪೆಸರಿಂ || . 2) In all the four manuscripts. L.'s corrupt reading is: ಆ ಪೊಳಲಕ್ಕಟ್ಟೆಗಂ ವಿ | ದ್ಯುಪ್ಪಣ್ಣಿಗೆ ವೆಂವಣಿಗೆ ವೆಣ್ಣುಮಯ್ಯಂಗಂ ಪಾಕ್ತಿಗಂ || ಶ್ರೀಪತಿತಪಿತಾಕರತ್ನಗು | ಣೀರಾ ಜಿತಂ ನಾಗವರ್ಮನಗ್ರತನೂಜಂ || Sb. and M. read thus: ಅಕೆಯ ನಿಜ-ಕಾಂತನು ಮಹಿ | ವಾಕರನೆನಿಪ ವೆಂಣ್ಣಿ (M. ವೆಂಗ) ಮಯ್ಯಂಗಂ ಪಾಕ್- || ಶ್ರೀ ಕಮನೀಯಂ ಶತ್ರು-ಗು | ಣಾಕರನೆನಿ ನಾಗವರ್ಮನಗ್ರ-ತನೂ ಜಂ || . Then in Sb. and M., as their verses 16 and 17, follows an uninformative praise of the renowned Nāgavarma (somewhat mutilated). 3) A corrupt reading of this verse occurs in M. and Sb.; the one given is that of Sa. 4) In M., Sa., Sb., B. and D. After it 4 verses (containing reflections of the poet in a mutilated form) that are in M. and Sb., two of which occur also in L., and the last in D. and B., have been left out, the course of instruction beginning with v. 17 of the text.

7. An illiterate poet is a blind man.

ಕಂದಂ

ಛಂದಮನಜಿಯದೆ ಕವಿತೆಯು
ದಂದುಗದೊಳ್ ತೊಳಲಿ ಸುಳಿವ ಕುಕವಿಯೆ ಕುರುಡು; |
ಮುದೆ ಕವಲ್ಪಟ್ಟೆಯಿರ
ಲ್ಕಂದುಮೂಂ ಪದಮನಿಡಲದೇಂ ಗೆಯ್ಯಪನೋ? || 17¹⁾ ||

8. Or he is a mere howler like a bear screaming for its sore eyes.

ಮಾನಿತ-ಪದಮಂ ಪದ-ಸಂ
ಧಾನಮನರ್ಥ-ಪ್ರತೀತಿಯಂ ಕವಿ-ಹೃದಯ- |
ಸ್ಥಾನಮನಜಿಯದದೇಂ? ಕಣ್-
ಬೇನೆಯ ಕರಡಿಯ ಮೊಲೊಜಲುಮ ವಾಚಕನೇ! || 18²⁾ ||

9. A sign of inexact poetry.

ಹಜಿ-ಗವಿಗಳ ಕಬ್ಬಂಗಳ
ಪೊಜಿ-ಗಳೆದ ಹೊಲಿಗೆ ಬಿರ್ಚಿದೊಡೆಲ್ಲಂ |
ಬಜಿ ತಾಜಿಗ ಬೀಜಿಗವೆ
ತ್ತಿಲಿ ತತ್ತಿಲಿವೆಕ್ಕಸಕ್ಕವಸ್ತಂ ವ್ಯಸ್ತಂ. || 19³⁾ ||

10. Forced poetry is unsuccessful.

ಮಳೆಯಿಲ್ಲದೆ ಪೊಯ್-ನೀರಿಂ
ಬೆಳಗುಮೆ ಧರೆ? ಮಜಿಗಿ, ಕುದಿದು ಶಾಸ್ತ್ರದ ಬಲದಿಂ |
ದಳುಪಿ ಪೊಳ್ಳೊಡಮದು ಕೋ
ಮಳಮಕ್ಕುಮೆ? ಸಹಜಮಿಲ್ಲದಾತನ ಕಬ್ಬಂ! || 20⁴⁾ ||

11. He who knows how to handle one pattern-metre well, for instance, Jagati (v. 124 seq.), cannot be called arrogant for thinking himself able to become deeply versed in prosody (?).

ಜಗತಿ-ಛಂದದ ಬಲಮೆಗೆ
ಬಗೆವೊಡೆ ಪಡಿ-ಛಂದವೆನಿಸಿ, ಬುಧ-ಜನದ ಮನಂ |

1) In M., Sa., Sb., B. and D. 2) In M., Sb., B. and D. 3) In M., Sb., B. and D. D. reads: ಪೊಜಿಗೊಳಗಕ್ಕರದ--ತಾಜಿಗ; D.: ಬೀಜಗ; Sb.: ಬೀಜುಗ; Sb. and M.'s last line: ತಪಿ ತತ್ತಿಲಿವೆಕ್ಕಸಕ್ಕವಸ್ತಂ ವ್ಯಸ್ತಂ. 4) In M., Sb., B. and D.

ಬುಗುವಂತಿರೆ ಪೇಳ್ವ, ಬಳಿ

ಕ್ಕಂ ಗುಣ್ಣಂ ಪರಿವೆನೆಂಬವಂಗೆಂಟಿರ್ವೆಯೇ?

|| 21 ¹⁾ ||

12. Nāgavarma teaching his wife, to a great extent, made use of the prosody that had been propagated in the world by Piṅgala [and had been told by Indudhara to Umā].

ಇಂದು-ನಿಭಾಸನೆ, ಮಂಗಳ-

ಭಂದಂ ಪಿಂಗಳನಿನವನಿಯೋಳ್ ಪರಪಿವೊಡಾ |

ಭಂದೋಂಬು-ರಾಶಿಯೋಳ್ ಮಿಗೆ

ತಂದದ ನಿಜ-ಸತಿಗೆ ನಾಗವರ್ಮಂ ಪೇಳ್ವಂ.

|| 22 ²⁾ ||

13. He recommends his work, the cbandambudhi, to his wife.

ವಿಧು-ಬಿಂಬಾನನೆ, ಭಂದೋಂ

ಬುಧಿಯೆಂಬುದಿದೆನ್ನ ಪೆಸರ ಭಂದಮಿದು, ಕೇಳ್, |

ಬುಧ-ಸಮಿತಿ ಮೆಚ್ಚಿ ಪೇಳ್ವೆಂ

ಮಧುರ-ಗುಡ-ಪ್ರಚುರ-ವಚನ-ರಚನೆಗಳಿಂದಂ.

|| 23 ³⁾ ||

1) In Sa., Sb., M., B. and D. The reading given is nearly B.'s; D. has: ಬಳಿ | ಕೆ ಗುಣಂ ಪರಿವೆನೆಂ
ಬವಂಗೆಂಟಿರ್ವೆಯೇ; M. and Sb.: ಬುಗುವಂತಿರೆ ಪೇಳ್ವವನೊಳ್ಳಹ ಕಬ್ಬಿಗ ಪೇಳ್ವನೆಂಬವಂಗೆಂಟಿರ್ವೆಯೋ, a
reading against the metro; B. has: ಬಳಿ | ಕ್ಕಂ ಗುಣ್ಣಂ ಪರಿವೆನೆಂಬವಂಗೆಂಟಿರ್ವೆಯೇ. Sa.'s reading is
peculiar: ಜಗರೇ ಭಂದದ ಬಲೈಯ | ಮಗಲಿಸವೆ ಭಂದಮೆನು ಬುಧ-ಸದ ಮನಂ || ಬುಗುವಂತಿರೆ ಪೇ
ಳ್ವದೆ ಕ | ಬ್ಬಿಗನೊವಂ ಪರಿಯನೆಂಬವಂಗೆಂಟಿರ್ವೆಯೇ || . 2) In Sa., Sb., M., D., B.; cf. H. Ra. under
v. 1. Sh. and M. more correctly as to grammar: - ಯೊಳ್ ಕಲ್ಪಂದಮನಾತ್ತೀಯಸತಿಗೆ ನಾಕಿಗನುನು
ರ್ವಂ. This reading gives Nāgavarma the name of Nākiga. This last word, according to some
MSS., recurs also in vs. 111. 115. 137. 147. 153. 181. 215. 286 (instead of ಕರ್ಪು-) where the
text has Piṅgala. V. 131, line 3, the MSS. have: "In the way which Pināki and Nāki uttered";
Nāki alone, according to some MSS., occurs also v. 121 (instead of ಲೋಕಪೊಳ್) and v. 151
(ನಾಕಿಯಂತೆಪೊಳ್ instead of ಪಿಂಗಲೋಕ್ತಿ ಯೊಳ್). See Nākiga (Vishṇu) No. 273, b. 3) In Sa.,
Sb., M., D. (as the concluding verse of the work), H. and Ra. v. 3, Rc. v. 2. ಗುಣ only in Sa.,
the others have ರಸ.

A. THE SYLLABLE-FEET¹⁾

ಅಕ್ಷರಗಣಂಗಳ್

I. CHAPTER

ಸಂಜ್ಞಾಧಿಕಾರಮೆಂಬ ಪ್ರಥಮಾಶ್ವಾಸಂ

1. The syllables or syllabical marks of the syllable-foot

ಅಕ್ಷರಗಣಾಕ್ಷರಂಗಳ್

14. The ten syllables of great distinction (ಲ=laghu, ಗ=guru). See verse 28, etc.

ಕಂದಂ

ಒಗೆದವು ಮ-ಯ-ರ-ಸ-ತ-ಜ-ಭ-ನ-

ಲ-ಗಾಕ್ಷರಂ, ಕೌಸ್ತುಭಾದಿ-ನಾನಾ-ವಿಧ-ವ |

ಸ್ತುಗಳೊಡನೆ ಪಯೋಂಬುಧಿಯೊಳ

ಗೊಗೆದಂತಿರೆ, ಚಂದ್ರ-ವದನೆ, ಛಂದೋಂಬುಧಿಯೊಳ್.

|| 24 ||²⁾

2. The five long syllables and the two signs to mark the quantity of syllables

15. The sign for a metrically long (guru) syllable is a crooked perpendicular line; that for a metrically short (laghu) syllable is a straight perpendicular line. (The forms appear in A. Weber p. 203. 215. 416.) Instead of the first-mentioned sign Europeans use a horizontal line (—), and instead of the other a turned up half Bindu (∪). The European signs have been adopted for this Edition.

1) This heading is not in the manuscripts. Observe, from the beginning, that the syllable-foot are formed of unalterably fixed syllables occurring at fixed places. There is another kind of feet which is formed of a certain number of Moras (mātrā), a Mora being the quantity of a short syllable; such feet are called Mātrā Gaṇas. The Kanda verse (v. 269 seq.), for instance, consists of Mātrā Gaṇas, as do also all true Canarese metres. 2) In Sa., Sb., M., D., B., Rc. 3, II. and Ra. v. 4.

ಬರೆದೆಯ್ವು ಲೆಕ್ಕಮನಾ
 ದರದಿಂ ಗುರು-ಲಘು-ವಿಭೇದಮು ಭಾಷಿಸು ನೀಂ! |
 ಗುರು ಪಿಂತೆ ಕೊಂಕಿ ತೋಲುವ
 ಗರೆ; ಮುಂತಣ ಸೈತುಮಪ್ಪ ಗರೆ ಲಘು. ಕೆಳದೀ! || 25 ¹⁾ ||

16. A syllable, though short by itself (sayyakkara), within a verse becomes metrically long when followed by a double-consonant (ōttakkara), counting as much as a syllable followed by a double-consonant in a word.

ಗುರುವಕ್ಕುಂ, ಮುಂತೊತ್ತ
 ಕ್ಕರವಾಗರೆ, ಪಿಂತೆ ನಿಂದ ಸೈಯಕ್ಕರಮು; |
 ಗುರುವೊತ್ತುಗಳಿಂದಪ್ಪುದು
 ನಿರಂತರಂ. ಚಾರು-ರೂಪ-ಭಾಸಕ-ಸತಿಯೇ! || 26 ²⁾ ||

17. Besides, a double-consonant (daddakkara) formed by a consonant being followed either by the Bindu or the Visarga; then the end of a Hemistich (padāntya, the length of which however ought to be always clearly expressed in practice); and a long vowel (dīrgha) are metrically long (guru).

ಬಿಂದು ವಿಸರ್ಗಂ ವ್ಯಂಜನ
 ಮೊಂದಿದ ದಡ್ಡಕ್ಕರಂ, ಪದಾಂತ್ಯಂ, ದೀರ್ಘಂ |
 ಬಂದೊಡಲಿ, ವನಜ-ಮುಖಿ, ಗುರು
 ವೆಂದಂ ಸೈಯದಿಯ ನಾಗವರ್ಮ-ಕಪಿಂದ್ರಂ. || 27 ³⁾ ||

3. The figurative names for the eight syllable-feet, and for long and short syllables

18. By mixing long and short syllables three by three, the eight syllable-feet (akshara gaṇa) are obtained. An enumeration of their figurative names: dharaṇi, jala, agni, marut, vyoma, ravi, śaśāṅka, indranilaya.

1) In Sa., Sb., M., B., D., H. and Ra. v. 5, Re. v. 4, Rd. v. 4. B., D., Re. have ಸೈತುಮಪ್ಪ; M., Sa. ಸೈಕಮಪ್ಪ; Ra. ಸೈತನಪ್ಪ; Rd. ಸೈವನಪ್ಪ. 2) In Sa., Sb., M., B., D., H. Ra. v. 7, Re. v. 6, Rd. v. 3, O. v. 3. Sa., M., Sb. ಸೈಯಕ್ಕರ; H. and Ra. ಸೈತಕ್ಕರ; Rb. ಸೈವಕ್ಕರ; Re. ಸೈಯಕ್ಕರ. D. and B. ನಿಂದು ತೋರ್ಪಕ್ಕರ. 3) In Sa., etc., H. Ra. v. 8, Re. v. 7, Rd. v. 2, O. v. 2.

ಗುರು-ಲಘು-ಮಿಶ್ರಂ ಮೂಱಿ
 ಕ್ಕರದಿ ಗಣಮಿದು, ಲತಾಗ್ನಿ, ಬಗದೇಬು ತೇಱಿ; |
 ಧರಣಿ-ಜಲಾಗ್ನಿ-ಮರುದ್-ವೈದ್ಯೇ
 ಮ-ರವಿ-ಶಶಾಂಕೇಂದ್ರನಿಲಯಮಿವು ಗಣದ ಪೆಸರ್. || 28 ||¹⁾

19. Figurative names for Guru (triambaka, rudra, or any other synonym) and Laghu (muriāntaka, hari, or any other synonym). Instead of the figurative names for the eight syllable-feet the eight letters, mentioned already in verse 23, are also used.

ನಯದಿ ಗುರುವೆಂಬುದು, ಕೇಳ್,
 ತ್ರಿಯಂಬಕಂ; ಲಘು ಮುರಾಂತಕಂ, ವೃಗ-ನಯನೇ! |
 ಮ-ಯ-ರ-ಸ-ತ-ಜ-ಭ-ನ-ಲ-ಗ-ಸಂ
 ಚಯಮೆಂಬುದು ನಿಯಮದಿ ಗಣಾಕ್ಷರಮಕ್ಕುಂ. || 29 ||²⁾

4. The way of calculating the eight syllable-feet

ಪ್ರಸ್ತಾರಕ್ರಮಂ

20. A first rule (the same as verse 325), the form of which appears to be this:

- — (Spondeus)
- ∪ — (Iambus)
- ∪ (Trocheus)
- ∪ ∪ (Pyrrhichius)

ಗುರುಗಳನಿಟ್ಟವಳಾದಿಯ
 ಗುರುವಿಂದಂ ಕೆಳಗೆ ಲಘುವನಿಡು! ಮುಂತೆ ಸಮಂ |
 ಗುರು; ಮಾಱಣಿ ಪಿಂತೆ; ನಿರುಂ
 ತರ-ಲಘುಗಳನೆಯ್ದುವನೆಗಂ, ವೃಗ-ನಯನೇ! || 30 ||³⁾

1) In Sa., etc., II. Ra. v. 12, Re. v. 5, Rd. v. 13, O. v. 7. Ra. II. have, as their v. 13, a Kanda verse of their own: ಎಂತೆಂಪು ನುಡಿಯ ವಿಸ್ತಯ | ಮಂತಂತೊಡವಿಪ್ಪದು ಹೃದಯದೊಳ್ ಪೇಳಿದನಾ|| ಹೃಂತನೆರೆ ನಿನ್ನ ನಿಜವು | ತ್ವಂತಮನಗಡಿಯ ಪೇಳ್ವದತಿಕೌತುಕಮಂ|| 2) In Sa., Sb., M., B., D., H. Ra. v. 9, Re. v. 8, Rd. v. 5, O. v. 4. 3) In Sh., M., B., D., Rd. v. 12 (instead of ಮಾಱಣಿ it has ಪೂರಣಿ).

21. The grand rule with three steps:

<i>First</i>	<i>Second</i>	<i>Third</i>
1	1 2	1 2 3
1. —	1. — —	1. — — —
2. ∪	2. ∪ —	2. ∪ — —
3. —	3. — ∪	3. — ∪ —
4. ∪	4. ∪ ∪	4. ∪ ∪ —
5. —	5. — —	5. — — ∪
6. ∪	6. ∪ —	6. ∪ — ∪
7. —	7. — ∪	7. — ∪ ∪
8. ∪	8. ∪ ∪	8. ∪ ∪ ∪

ಮತ್ತೇಭವಿಕ್ರೇಡಿತಂ

ಗುರುವೊಂದು ಲಘುವೊಂದನೆಂಟು-ಬರೆಗಂ ಪ್ರಸ್ತಾರಿಸಂತಾದಿಯೊಳ್
 ಗುರು-ಯುಗ್ಮಂ ಲಘು-ಯುಗ್ಮಮುಂ ಬರೆ ಚತುಃಸ್ಥಾನಂ-ಬರಂ ಮಧ್ಯದೊಳ್! |
 ಗುರು ನಾಲ್ಕುಂ ಲಘು ನಾಲ್ಕುಮೆಯ್ ಬರೆ ನೀನ್ ಅಂತ್ಯಂಗಳೊಳ್! ಸಂತತಂ,
 ನಿರವದ್ಯೇ, ಅತಿಚಾರು-ಪಂಕಜ-ಮುಖೀ, ಪ್ರಸ್ತಾರವಿಂತೀ ಕ್ರಮಂ! || 31 ||

5. The names and forms of the eight syllable-feet, cf. v. 27

22. A short verse with the figurative names (changing according to the selection of corresponding synonyms), i. e.

— ∪ ∪, śāśi	∪ — —, jala
∪ — ∪, sūrya	— ∪ —, vahni
∪ ∪ —, vāyu	— — ∪, gāgana
— — —, dhārē	∪ ∪ ∪, nāka

ಕಂದಂ

ಆದಿಯ ಮಧ್ಯಾಂತದ ಗುರು

ವಾದದ ಶಶಿ-ಸೂರ್ಯ-ವಾಯು; ಗುರುವಿರೆ ಧರೆ; ಮ |

1) In Sa., etc., H. Ra. v. 14, Re. v. 9, Rd. v. 11. M., Rd. read ನಾಲ್ಕನೆಯ್. M. (vs. 65. 66) has two other verses after our v. 30, together with Sb., and H. Ra. v. 10 and v. 11; the second one is also in Re. as v. 13; they are as follows: ಗುರುವಿನಡಿ ಮೊದಲ ಲಘುವಂ | ಬರೆ ಮುಂತಂ ಕೂಡೆ ಶತ್ಕಮಂ ಬರೆ ಪಿಂತಂ || ಗುರುವಿಂದಂತೀವತ್ತಂ | ಮೊರೆಯಲ್ಲೆಯ್ದೆಹಿ (Ra. ಮೊರೆಯವರೆಂಕೆಯ್) ಸರ್ವ-ಲಘುವಪ್ಪಿನೆಗಂ || 65 || ಮೂಟು ಗುರುವಿಟ್ಟು ಮೊದಲೊಳ್ | ತೋಜಿರೆ ಲಘು ಪಿಂತೆ (Ra. ಮುಂತೆ) ಮುಂತೆ ಸಮನಾಗಿಯೆ (Sb. ಸಮನಾದಿಯ, Re. ಸಮನಾರಿಯ, Ra. and H. deficient) ಬಿ || ನ್ನೋಜು ಗುರು-ಲಘುವಂ ಮಿಗ (Re. ನ್ನೋರಿಸುವಂ ಲಘು ತವಿಗಂ, Sb. ನ್ನೋಜುಗುಂ ಲಘುವಂ ಮಿಗ) | ಲಾಕವು ಗುರು ಪಿಂತೆ ಮುಂತೆ ಸಮನೆಂಟು-ವರಂ (Re. ಕೂಡವು ಗುರು ಮುಂತೆ ಪಿಂತೆ-) || 66 ||

ತತ್ತಾದಿಯ ಮಧ್ಯಾಂತದೆ ಲಘು

ವಾದಡೆ ಜಲ-ವಹ್ನಿ-ಗಗನ; ಲಘುಮಿ ನಾಕಂ.

1)
|| 32 ||

- — — , Ma gaṇa, Earth (bhūmi, dhātri, dharō, dharāṇi, urvi, etc.), *Molossus*
 — — — , Ya gaṇa, Water (jala, toya, etc.), *Bacchicus*
 — — — , Ra gaṇa, Fire (agni, śikhi, vahnī, anala, etc.), *Amphimaerus (Creticus)*
 — — — , Sa gaṇa, Wind (vāta, māruta, vāyn, marut, etc.), *Anapaestus*
 — — — , Ta gaṇa, Sky (ambara, vyoma, gagana, etc.), *Antibacchicus*
 — — — , Ja gaṇa, Sun (arka, āditya, sūrya, ravi, etc.), *Amphibrachys*
 — — — , Bha gaṇa, Moon (śāśī, abjāri, śāśāṅka, indu, etc.), *Dactylus*
 — — — , Na gaṇa, Heaven (nāka, indranilaya, deva, indra, etc.), *Tribrachys*

ಮ-ಗಣಂ ಭೂಮಿಯೆನಿಕುಂ,

ಯ-ಗಣಂ ಜಲ, ರ-ಗಣಮಗ್ನಿ, ಸ-ಗಣಂ ಪಾತಂ, |

ತ-ಗಣಾಂಬರ, ಜ-ಗಣಾರ್ಕಂ,

ಭ-ಗಣಂ ಶಶಿ, ನ-ಗಣ ನಾಕಮುಬುಜ-ವದನೇ!

|| 35 ||

26. Special cases in which the several syllable-feet are used (at the beginning of a verse), viz.

- | | |
|---|---|
| — — — in blessing (āśīrvāda) | — — — in showing fear (bhīta) |
| — — — in coming to war (parabalamuttigē) | — — — in being happy and liberal
(toṣatyāgi) |
| — — — in suffering pain or being sick (kleśavyādbi) | — — — in sacking (dbāliyaḍvikē) |
| — — — in showing courage (dhairya) | — — — in desiring (kāmi) |

1) After this verse (defective in grammar, but also in II. and Ra.'s VII.) there follow in M. and Sb. 23 verses about gaṇa-phala-vṛtti, i. e. the good or bad consequences connected with the use of the syllable-feet, and about gaṇa-lakṣhaṇa, i. e. the colour, presiding deity (adhidaiva), caste (kula) and good or bad character of the several feet. Only 3 of the verses are in Rd.; in Ra. and II. some of them are given in a supplement after chapter 6, that does not bear the signature of belonging to the original work; Re. has 5 of them after our v. 32. D. and B. have 8 of them after the same verse; one of them occurs also in the Kavi Jihvā Bandhana as v. 15, and as v. 1 in Rd. and O. In O. there are 4 of them. One that is in B., D., Sa., and Re. as v. 12, is in none of the others. Verse 35 of our text shows a peculiar character, and has, therefore, been adduced; it is in all the MSS. Rd.'s reading (v. 14) of it has been adopted, as it brings in all the feet. The Kavi Jihvā Bandhana, in its v. 51, states that when one is in doubt about the foot with which to begin a verse, the deva-foot i. e. — — — (Tribrachys) is always very good. Here is the verse: ಭಾವನೆ ಸಮ-ಸಪ್ತಂಗಳಿ | ಗಾನಕ ವೇದವಲಿ ಸೂಕ್ತೈಯಮವಿದುನೆನಕೆ (the ಕೆ ought to be long, but then there would be 5 Moras to the foot) || ದೇವ-ಗಣವಿಟ್ಟು ಮುಂದ | ಕೃತವ ಸೂಂ ಬಂದನುತ್ತಮಂ, ಕಮಲ-ಮುಖೇ! || 51 || This verse, with a very slight alteration, occurs as v. 30 in D. and B. D. and B. also say that a poem ought to contain śrī (at its beginning): ಶ್ರೀಕವಿಂ ಸೈತುಗೇ, | ಲೋಕ-ಶ್ರಯ ದ್ವಿ ಕೀರ್ತಿ-ವದೇದು ಸಪ್ತಂ: || ಶ್ರೀಕವಿಬ್ಬಂದ ಸದಂ | ಲೋಕಲೋಕ ಸ್ತುತೆಂದನಾ ಘನನಮಂ. || 28 ||

ಶಾರ್ಙ್ಗಲವಿಕ್ರೇಡಿತಂ

ಅಶೀರ್ವಾದದೊಳುವಿಯುಂ, ಪರ-ಬಲಂ ಮುತ್ತಿದೊಡಾ ತೋಯಮುಂ,
 ಕ್ಲೇಶ-ವ್ಯಾಧಿಗೆ ವಾಯು, ಧೈರ್ಯಕನಲಂ, ಭೀತಂಗಮಾದಿತ್ಯನಾ |
 ತೋಷ-ತ್ಯಾಗಿಯಿದುಂ, ಧಾಳಿಯಿಡುವಂಗದುಬರಂ, ಕಾಮಿಗಂ
 ಭಾಸ್ವದ್-ದೇವ-ಗಣಂಗಳೊಂದಪ್ಪಿದೆಂ, ಪಂಕಜ-ಪತ್ರೇಕ್ಷಣೀ! || 36 ||

6. The Refrain

27. If there occurs a refrain (pallava) in true Canarese poetry, it is to be in the feet (gāṇa) of the verse (pada) to which it is attached.

ಕಂದಂ

ನಲ್ಲಳೆ, ಪದಮಿಡುವೆಡೆಯೊಳ್
 ಪಲ್ಲವದೊಳ್ ಪದದೊಳುಭಯ-ಗಣ-ಸಮನಾಗಲ್, |
 ಸಲ್ಲಲಿತ-ಕೀರ್ತಿಯಾದಪು
 ದಲ್ಲದೊಡಾ ಕೃತಿಗೆ ಹಾನಿ ತಪ್ಪದೆ ಬರ್ಕುಂ. || 37¹⁾ ||

7. The Verse-lines

28. A verse in one of the syllable-feet metres consists of four lines (cārana, also pāda, pada), a fault in which would be injurious to the honor and feelings of the king (in whose service the poet is), poet, writer and reader.

ಚರಣಂಗಳ್ ನಾಲ್ಕುವಹೊಳ್,
 ಪರಿಕಿಸೆ, ಕರ್ತಂಗೆ ಕವಿಗೆ ಲೇಖಕನಪ್ಪಂ |
 ಗಿರದಕ್ಕುಪುಪಾಯಂಗಳ್;
 ಚರಣಾಂತ್ಯದೊಳೊಡುವಂಗೆ, ಪಂಕಜ-ನಯನೇ! || 38²⁾ ||

8. The Pause

29. The pause or Caesura (yati) of a verse forms, so to say, a place for taking breath.

ಯತಿಯೆಂಬುದು ಗಣ-ನಿಯಮ-
 ಪ್ರತತಿಗುಸುರಾರ್ಣಮುತದಂ ದಾಂಬಲ್ಯಾ |

1) Only in Sa., B. and D.

2) In Sb., M., B. and D.

ಯತಿ ಕೆಡುಗು; ದಾಂಟಿದೊಡಾ

ಯತಿ ಕೆಡೆ, ಕವಿತಾಭಿಮಾನವೇನ್ ಎಸೆದಪುದೋ?

|| 39 ||¹⁾

9. Faults in Poetry

30. The following eighteen faults (dosha) are to be avoided: asad artha, viparīta kalpanā, abhavya, dushkara, grāmīya, nīrasa, apraudhātē, apratīti vacāna, dussandhi, viślesha, na-shṭa samāsa, naya nāśa (?), rīti viphalā (?), dullakshapa, hāsyā vāc, vishama, asaumya (?), anojā (?).

ಮತ್ತೇಭವಿತ್ತೀಡಿತಂ

ಆಸದರ್ಥಂ ವಿಪರೀತ-ಕಲ್ಪನೆಯಭವ್ಯಂ ದುಷ್ಕರಂ ಗ್ರಾಮ್ಯ-ನೀ

ರಸಮಪ್ರಾಧತೆಯಪ್ರತೀತಿ-ವಚನಂ ದುಸ್ಸಂಧಿ ವಿಶ್ಲೇಷ-ನ |

ಪ್ಪ-ಸಮಾಸಂ ನಯ-ನಾಶ-ರೀತಿ-ವಿಫಲಂ ದುಲ್ಪಕ್ಷಣಂ ಹಾಸ್ಯ-ವಾಗ್-

ವಿಷಮಾಸಾಂ ಮ್ಯಮನೋಜೆಯೊಬಿವಿನಿತುಂ ದೋಷಂಗಳಪ್ಪಾದಶಂ. || 40 ||²⁾

1) In Sa., Sb., M., B., D., H. Ra. v. 11, Re. v. 17. Nāgavarma, like Piṅgala (VI., 1: yātri viçcheda/), does not give any particular rules regarding the Caesura; but further on (from v. 124), when adducing the various Sanskrit metres, he uses to point out the places where it is to be put. Halāyudha, in his commentary on the Piṅgala Chandaḥ Sūtras, cites the following śloka from a yatyupadeśopaniṣat: ಯತಿಃ ಸರ್ವತ್ರ ಪಾದಾಂತೇ * ಕ್ಷೇಣಾರ್ಧೇ ತು ವಿಶೇಷತಃ * | ಸಮುದ್ರಾ-ಸದಾಂತೇ ಚ * ವ್ಯಕ್ತವ್ಯಕ್ತವಿಭಕ್ತಿಕೇ * || 1 || ಕ್ವಚಿತ್ ತು ಸದಮುಕ್ಯೇ ಪಿ * ಸಮುದ್ರಾದಾ ಯ ತಿರ್ ಭವೇತಿ * | ಯದ್ ಭೂರ್ವಾಸರಾ ಭಾಗಾ * ಸ ಸ್ಥೂತಾಮೇಕವರ್ಣಕಾ * || 2 || ಪೂರ್ವಾಂತವತಿ ಸ್ವರಃ ಸಂಧಾ * ಕ್ವಚಿವೇವ ಸರಾದನತಿ * | ದ್ರವ್ಯವ್ಯೋ ಯತಿಚಿಂತಾಯಾಂ * ಯನಾಪೇಶಃ ಸರಾದನತಿ * || 3 ||

i. e. "The Caesura always (occurs) at the end of a quarter (pāda, of a verse); then, especially, at (the end of) the half of a verse; and then also at the end of the words (which are marked out in the rules) by such words as 'samudra' (words that signify certain numbers). (The end of a word marked out by 'samudra', etc.) may show either a direct case-inflection or an indirect one (i. e. one which is in a state of sandhi with the following word) (v. 1). At the places (marked out by) 'samudra', etc., however, the Caesura, now and then, may occur also in the midst of a word; but only in the case when the word's first and second part (produced by the Caesura) have no claim to one and the same letter (v. 2). A vowel which has been produced by sandhi, is (generally) looked upon as forming the end of the preceding word, seldom as forming the beginning of the next one; such a half-vowel (of ಇ, ಉ and ಋ, for instance: ವಧ್ಯತ್ರ, ಮಧ್ಯತ್ರ, ಪಿತ್ರರ್ಥಂ=ಧ್ವ-ಅತ್ರ, ಮಧ್ವ-ಅತ್ರ, ಪಿತ್ರ್-ಅರ್ಥಂ). however, with regard to Caesura, is always considered as forming the beginning of the next word". (v. 3.) But Gaṅgādāsa, in his Chandomañjarī, states that Sveta, Māṇḍavya and other Munis did not acknowledge any rules of Caesura. See A. Weber, Indische Metrik, p. 222. 364.

2) Only in Sb., M. and L. The reading of them all is very corrupt, and the words in English letters with a sign of interrogation are mere guesses arrived at by comparing the letters of the three different readings.

10. Alliteration in three classes

31. Alliteration (*prāsa*, *prāsu*) as it is to occur in each verse of Canarese poetry, generally speaking, is the custom of putting the second letter of the first line or quarter (*pāda*) in the same place of the other quarters.

ಕಂದಂ

ಪಾದದೊಳೆರಡನೆಯಕ್ಕರ
ಮಾದರದಿಂದಾವುದಾದುದನಹಿತದಹಿಂ |
ಪಾದದೊಳೆಡುವಡದಕ್ಕುಂ,
ಭೇದೊಕ್ಕಿ-ಕ್ರಮ-ವಿಚಾರಿ, ತೋರ-ಪ್ರಾಸಂ.

|| 41¹⁾ ||

32. The six kinds of alliteration of the *first* class and their names, viz.

The alliteration formed by:

1. short letters (*nija*) is the *Lion* (*siṅga*, *hari*);
2. long letters (*dirgha*) is the *Elephant* (*gaja*, *kari*);
3. the Bindu (and the preceding Consonant) is the *Bull* (*vṛishabha*);
4. the (final) Consonant (*vyañjana*, of the preceding word and the initial one of the following word) is the *Monster* (*śarabha*);
5. the Visarga (with the Consonant that precedes it) is the *Goat* (*aṇa*);
6. double Consonants (*daḍḍakkara*, *ḍṭtu*) is the *Horse* (*haya*, *turaṅga*).

ಹರಿ ಕರಿ ಪ್ತಪಭ-ತುರಂಗಂ
ಶರಭಮಜುಗಳಮೆನಿಪ್ಪ ಪಚ್-ಪ್ರಾಸಕ್ಕುಂ; |
ತರೂಣಿ, ನಿಜ-ದೀರ್ಘ-ಬಿಂದುವಿ
ನಿರದೊತ್ತಂ-ವ್ಯಂಜನ-ವಿಸರ್ಗದಿ ಬರ್ಕಂ.

|| 42²⁾ ||

1) This is only in Ro. as v. 21. The Kavi Jihvā Bandhana has the following as its v. 4 of chapter II.: ವೊಡಲಕ್ಕರಂ ಮುಂತಾ | ದಮ ನೋಚಲ್ ಪ್ರಾಸದಕ್ಕರಂ; ತತ್-ಪ್ರಾಸಂ || ವಿವಿತ ನಾಲ್ಕುಂ ಪಾದ | ಕ್ಕದಂತುಸುಗುಂ ಪರ್ವವೊಂದಿ ಪದ-ಪದ್ಯಕ್ಕಂ. || 2) This occurs only in Sa., and is the same as Kavi Jihvā B. II., 5. After it Sa. has some explanations in prose to be quoted in the note to v. 42, from which it will be seen that it is slightly doubtful whether the Bindu of No. 3 and the Visarga of No. 5 belong to the first or second syllable. The Kavi Jihvā Bandhana's instance for the Bull: ಬಂದಂಜ — ಕೊಂದಂ — ನಂದಂ — ಬಂದಂ is somewhat dubious by itself; but when compared with its instance for the Goat, i. e. ವಾಚಃ ಸಂ — ವಾಚಃ ಪ — ನಾಚಃ ಪಂ — ಲಾಚಃ ಪಿ, it becomes certain that that work refers the Visarga as well as the Bindu to the second syllable; instances, however, of these two kinds are rare. Observe that what, in the next note, by Sa., is called "dushkara prāsa" (ಪುಸ್ಕರಪ್ರಾಸ), the Kavi Jihvā Bandhana (II., 24) calls "dustara prāsa" (ಪುಸ್ತರಪ್ರಾಸ), its instance being: ಶ್ರುಸ್ತುತ — ಸ್ಯಸ್ತುಪ — ದ್ವಿಸ್ತುರ — ಹಸ್ತಂ ಶಿ. Here the Visarga is supplanted by "s" (ಸ).

ನಿಜದಿಂ ಬಂವೊಡೆ ಸಿಂಗಂ;
 ಗಜ ದೀರ್ಘಂ; ಬಿಂದು ವೃಷಭ; ವೆಂಜಿನ ಶರಭಂ; |
 ಅಜನು ವಿಸರ್ಗಂ; ಹಯಮಂ
 ಬುಜ-ಮುಖಿ, ದಡ್ಡಕ್ಕರಂಗಳಿವು ಪೂರ್-ಪ್ರಾಸಂ. || 43 ||¹⁾

33. An instance of the *Lion*. (By the presence of a good poet who is like the full moon, the Ambrosia sea of poetry begins to swell.)

ಸಕಳ-ಕಳಾ-ನಿಧಿ-ನಿಕಟದೆ
 ಸುಕರ-ರಸ-ಪ್ರಕಟ-ಕಾವ್ಯಮೆಂಬವೃತ್ತ-ಪಯೋ |
 ಧಿ ಕರಂ ಪೆರ್ಚುಗುಮಲ್ಲದೆ
 ಕುಕವಿ-ಬುಧ-ಪ್ರಭೃತಿಯಿದಿರೊಳೆಂ ಪೆರ್ಚುಗುಮೇ? || 44 ||²⁾ ಇದು ಸಿಂಹಪ್ರಾಸಂ.

34. An instance of the *Elephant*. The alliteration-syllable, though short by itself, may be long also on account of a following double-consonant. (Only a good poet has access to the Parnassus.)

ಆರಾರೇದಿರ್ ಶಾಸ್ತ್ರ-
 ಶ್ರೀ-ರೋಹಣ-ಗಿರಿಯನಲ್ಲಿ ನವ-ಕವಿತಾ-ಚಿಂ |
 ತಾ-ರತ್ನಂ ದೊರಗುಮೆ ಶೇ
 ಜೋ-ರೂಪ-ಕೃಪೆಯಿರದಂಗೆ ಧರಣೀ-ತಳದೊಳ್? || 45 ||³⁾ ಇದು ಸಜಪ್ರಾಸಂ.

1) This ungrammatical verse is in Sb., M., O. v. 10, H. and Ra.'s supplement, Re. v. 18, Rd. v. 16, B., D. After it, in all the manuscripts, though differing much regarding the wording, also in Sa., a verse, on the good and evil resulting from the use of the several alliterations, occurs that has not been given in the text. Verses 43—48 are instances adduced by the Editor. There are instances only in B. and D., and they are taken word for word from the Kavi Jihvā Bandhana (II., 7-12). Sa.'s Prose-sentences alluded to in the note to v. 41, are as follows: ಸಿಂಹಪ್ರಾಸಕ್ಕೆ ಲಕ್ಷ್ಯಂ | ಸರಸಜಜ | ಲರುಕ | ಇದು ದೇವಗಣಂ || ಸಜಪ್ರಾಸಕ್ಕೆ ಲಕ್ಷ್ಯಂ | ಸಂಕಜ | ಕಿಂ ಕರ | ಇದು ಭಗಣಂ || ವೃಷಭಪ್ರಾಸಕ್ಕೆ ಲಕ್ಷ್ಯಂ | ಧರಾಧರ | ಮರಾಳ | ಇದು ಸೂರ್ಯಗಣಂ | ಶುರಂಗ ಪ್ರಾಸಕ್ಕೆ ಲಕ್ಷ್ಯಂ | ಮುತ್ತಚಕೋರೋಚನೆ | ಬಿತ್ತಜರಾಜಧಾನಿ | ಇದು ಲಕ್ಷ್ಯಾದಿ ಭಗಣಂ || ಶರಭಪ್ರಾಸಕ್ಕೆ ಲಕ್ಷ್ಯಂ | (ನೀರೊಳೆ) | ತತ್ತೀಹ ಯ | ತುತ್ತಂಪಕಗಂಧ | ಇದು ಅಕಾಕಗಣಂ | ನಾಂದಿಯ ವೆವಲಿಗೆ ಸಲ್ಲದು || ಅಜಪ್ರಾಸಕ್ಕೆ ಲಕ್ಷ್ಯಂ | ಸ್ವಃಕಾಂತಾ | ಇದೆ ದುಸ್ವರಪ್ರಾಸವೆಂಬದು | ಇದು ನಾಂದಿಯ ವೆವಲಿಗೆ ಆಗದು || ಇಂತು ಪ್ರಾಸಲಕ್ಷ್ಯಸಂಪ್ರದಾನವನು || As it appears Sa.'s Bull is wrong. The Kavi Jihvā Bandhana's instances, as to method and name, correspond to those of the text; here follow the beginnings: Lion ಸವಮೆ; Elephant ಮಾರಾರಿ; Bull ಬಂದಂಜ; Monster ಸನ್ಮಾರ್ಗ; Goat ಪಾಶಸಂ; Horse ಸಗ್ಗವ. There is, however, the possibility, though very slight, that Sa.'s scheme of the Elephant is the true pattern for the Bull, and his scheme of the Goat that for the Goat, viz. that the Bindu or the Visarga of the rule, against the Kavi Jihvā Bandhana, refers to the end of the first syllable.

2) Rājasekhara I., 25.

3) Rājasekhara I., 29.

35. An instance of the *Bull*. (King, come and see the beautiful garden!)

ಆ ನಂದನಮಂ, ವಿಜಿತ-ಮ

ಹಾನಂದನಮಂ, ಸಿಜಾಂತರಾಳಾಶ್ರಿತ-ಲೋ |

ಕಾನಂದನಮಂ, ತೋಷಿತ

ಮಾ ನಂದನಮಂ ನಿರೀಕ್ಷಿಸಲ್ ನಡೆ, ಸೃಪತೀ! || 46¹⁾ || ಇದು ವೃಷಭಪ್ರಾಸು.

36. An instance of the *Monster*. (The Elephant and her young one in the hot season.)

ಬಾಯ್ವಿಡುತೆಯ್ವಿದ ಮಹಿಯಂ

ತಾಯ್ವಿಡಿ ನಡೆ ನೋಡಿ, ಬಾಡಿ, ತಾಪಂ ಮೊದಲಿಂ |

ದೆಯ್ವಿಡಿ ನೆಗಳ್ಳಿರೆ, ತೆಗೆದೇಂ

ಕೆಯ್ವಿಡಿದೂದಿದುದೊ ನೋಷ್ಟ-ಜಲಮಂ ಬಸುಹಿಂ? || 47²⁾ || ಇದು ಕರಭಪ್ರಾಸು.

37. An instance of the *Goat*.

ನೀಂ ನಿಶಂಕೆಯನೀ! ದೇ

ವಾ ನಿಶರಣ-ಜನರಿಗೆ ಶರಣಾಗೀಗಳ್! |

ಕೇಳ್, ನಿಶಮಮಂ ಪರಿಹರಿ

ನೀ ನಿಶಾಪ-ಪ್ರಸಾದಮಂ, ಕರುಣಾಶ್ರಾ! || 48 || ಇದು ಅಜಪ್ರಾಸು.

38. An instance of the *Horse*. (The Jasmin buds among the young Mango leaves are like the stars, and the black bees alighting on them like the coming darkness of the evening.)

ಮಲ್ಲಿಗೆ ಮಾ-ಮರದೆಳೆ-ದಳಿ

ರಲ್ಲಿ ಮುಗುಳ್ಳಡಹಿ, ಮುಗುಳ್ಳೆಸೆದವು ಸಂಧ್ಯಾ- |

ಸಲ್ಲಲಿತ-ತಾರಕಾಳಿಯೊ

ಲಲ್ಲಿಳಿವಾಡಿಗಿಳಿವ ತಮಮೆನಿಸಿಕುಂ. || 49³⁾ || ಇದು ಅಶ್ವಪ್ರಾಸು.

39. Without Alliteration Canarese poetry is worthless.

ನುತ-ಶಬ್ದಾಲಂಕಾರದೊ

ಳತಿಶಯಮದು ಕನ್ನಡಕ್ಕೆ ಸತತಂ ಪ್ರಾಸಂ; |

ಕ್ರತ-ಕ್ರತ್ಯಮಪ್ಪುದೆಲ್ಲರ

ಮತದಿಂದದು ತಪ್ಪೆ, ಕಾವ್ಯಮ್ನೇಂ ಶೋಭಿಪುದೇ? || 50⁴⁾ ||

1) Rajaśekhara X., 5. 2) Rājāśekhara V., 40. 3) Rājāśekhara II., 41. 4) Rc. v. 20, and D., B.

40. The six kinds of alliteration of the *second* class and their names:

1. The *praised* alliteration consists of the consonants (letters) of conjunction (or suitableness, sambandhākshara, yogākshara), as it seems of the consonants which in the first class (verses 42-49) have been assumed to be peculiarly suited to form the alliteration, viz. consonants not only cognate *i.e.* classified under the same head, but identical, in this case possessing also *one and the same vowel* (vinuta prāsa, supprāsa).
2. The first *peaceful*¹⁾ one consists of the mentioned consonants of conjunction, these having not one and the same vowel (śānta pūrva prāsa, śānta prāsa).
3. The second peaceful one or *that of classified consonants* consists of consonants that are not the same, but fall under the same head, with vowels according to one's convenience (varga prāsa). For another peaceful alliteration that, however, ought not to be imitated, see the note to v. 330.
4. The *proximate* one consists of the unclassified, but proximate consonants ś, sh, and s, the vowels falling under no rule (samīpa prāsa).
5. The *successive* one occurs when the syllable of alliteration is frequently repeated throughout the whole verse, with vowels as convenient (anugata prāsa, anuprāsa; cf. the Sanskrit "vṛitti").
6. The *final* one happens when an alliteration is put also at the end of each quarter or line (pāda), this alliteration being not the same as the initial one (anta prāsa).

ವಿಢುತ-ಪ್ರಾಸಂ ಶಾಂತೋ

ಪಢತಂ ವರ್ಗೋದಿತಂ ಸಮೀಪ-ಗತಂ ಮ |

ತ್ತಢು-ಗತಮಂತ-ಗತಂ ಸಂ

ಜಢಿತಂ ವಿಭವೋಕ್ತಿಯಿಂದಿವಂತಾಱು ತೇಱು.

2)
|| 51 ||

41. An instance of the *praised* alliteration or of No. 1. Mātrō = Mora; see, previously, the note to A., p. 7.

ಮಢೆಗಿಢ್ದು ಬರ್ಕುಮೆಢ್ದಾಢ್

ಅಢೇಕ-ವಿಧ-ವಸ್ತು-ವಾಹಢಗಲಢೆಢೆಢಿ |

ಬಢೆ ಪಸರಿಢಿ, ಕುಳ್ಳಿಢೆಢ್.

ಜಢೇಶಢಿಂತೇಕೆ ಕಳೆಢ್ದು ಪೋಢಢೆಢೆ? ಪೇಳಾ! || 52 || ಇಢು ವಢುತವಾಢು.

1) "Peaceful" means to say that, though there be no uniformity, there is harmony.

2) Rc. v. 22, B., D. 3) Rc. 23, B., D. See the beginning of the next verse which expressly states that this verse forms an instance of the vinuta prāsa.

ಋಬುದು ವಿಸುತ-ಪ್ರಾಸಂ;

ಸಂಬಧಾಕ್ಷರದೊಳಿಲ್ಲ ಮಾತ್ರೈಗಳೂ ತ |

ಛಿಂಬಾಗೆ ಬೆರಸಿ, ಶೋಭಾ

ಡಂಬರಮು ಪಡೆಗುಮುಚಿತ-ಕಾವ್ಯೋಕ್ತಿಗಳೊಳೆ. || 53 ||

1)

42. Definition of the first *peaceful* alliteration or of No. 2, pointing out the distinction between this and No. 1. In No. 2. the letters are *yogāksharas*, but the vowels no *okasvaras*.

ಬೆರಸಿರೆ ಮುದು ಯೋಗಾ

ಕ್ಷರಂಗಳೇಕ-ಸ್ವರಂಗಳಿಂ, ಸುಪ್ರಾಸಂ |

ನೆರೆದು,—ವಿಪರ್ಯಾಸ-ಕ್ರಮ

ಮಿರೆ, ಸತತಂ ಶಾಂತ-ಪೂರ್ವಮಕ್ಕುಂ ಪ್ರಾಸಂ. || 54 ||

2)

43. Definition of the second *peaceful* alliteration, that of *classified consonants*, or of No. 3.

ಶಾಂತ-ಪ್ರಾಸದ ಭೇದಮು

ದಿಂತಕ್ಕುಂ; ವರ್ಗದಕ್ಕರಂಗಳೆ ನಾಲ್ಕುಂ |

ಶಾಂತಮಿರೆ, ಪೇಳ್ವ ತಾನಾದೊ

ಳಂತಕ್ಕುಂ ಪ್ರಾಕ್ತನೋಕ್ತ-ವರ್ಗ-ಪ್ರಾಸಂ. || 55 ||

3)

44. An instance of No. 3.

ಸಕಲ-ಜನ-ವಿಸುತನಂ, ಶತ

ಮಖ-ಸದೃಶ-ವಿಶಾಲ-ವಿವಿಧ-ವಿಭವೋದಯನಂ, |

ಸುಗುಣ-ಗಣ-ಯುತನನರಿ-ಬಲ-

ವಿಘಟನನಂ ಕಂಡನಣುವನಾ ರಾಘವನಂ. || 56 ||

4) ಇದು ವರ್ಗಪ್ರಾಸಂ.

45. Definition of the *proximate* alliteration or of No. 4.

ಇದು ಸದ್ವರ್ಗ-ಪ್ರಾಸ

ಕ್ಕುದಾಹೃತಂ. ಕುಙ್ಕಿತ ಶ-ಷ-ಸ-ವರ್ಣ-ತ್ರಯಮು |

ವಿದಿತ-ಪ್ರಾಸ-ವಿಯುಕ್ತಾ

ಸ್ವದದೊಳೆ ನಿಲಿ ಪೇಳ್ವೊಡದು ಸಮೀಪ-ಪ್ರಾಸಂ. || 57 ||

5)

1, Rc. v. 24, B., D.

2) Rc. v. 25, B., D.

3) Rc. v. 26, B., D.

4) Only in D., B.

5) Rc. 27, D., B.

46. An instance of No. 4.

ಶಶಧರ-ಜಿಂಬಾಸನೆಯಂ,
ಝಷಕೇತಸ ಮಾತೆಯಂ, ಸರೋಜಾಂಬಕೆಯಂ, |
ಜಿಸ-ವಿಶದ-ವರ್ಣೆಯಂ ಕಂ
ಜೊಸೆದಂ ಬನದೊಳಗೆ ಜನಕ-ತನುಜೆಯನಣುವಂ. || 58¹⁾ || ಇದು ಸಮಾಸಪ್ರಸಂಗ.

47. Definition of the *successive* alliteration or of No. 5.

ಎಂದಿಂತು ಸಮಾಪ-ಪ್ರಾ
ಸಂ ದರ್ಶಿತವಾಯ್ತು. ಮತ್ತನುಪ್ರಾಸಮುಮಂ |
ಸಂದಿಸಿದೊಳೆಯಕ್ಕರವೊಂ
ದೊಂದೊಳೊಳವಡೆಯುಸುದೊಡನುಗತಮುಕ್ಕುಂ. || 59²⁾ ||

48. An instance of No. 5.

ಜನ-ವಿನುತನನಘನನುಪಮ
ನನುನಯ-ಪರನರಸನಿಸು ನೆನೆನೆನಿದು, ಮನೋ |
ಜನಿತ-ಮುದನನಿಲ-ತನಯನ
ನನ್ಯತ-ವಚನ-ರಚನನಂತಿರೆನೆ ನುಡಿದನವಂ. || 60³⁾ || ಇದು ಅನುಗತಪ್ರಸಂಗ.

49. Definition of the *final* alliteration or of No. 6.

ಇಂತಿದನುಪ್ರಾಸಂ. ಪಾ
ದಾಂತದೊಳಿಂದಾವುದಾನುಮಿಟ್ಟಕ್ಕರಮಂ |
ಮುಂತಣ ಪಾದಾಂತಗಳೊ
ಳಂ ತಡೆಯದೆ ಪೇಳ್ವೊಡಂ ತದಂತ-ಪ್ರಾಸಂ. || 61⁴⁾ ||

50. An instance of No. 6. See v. 226; 234; 257 seq.; 272 seq.

ಅತಿ-ವಿಶದ-ಯಶೋ-ವೃತ್ತಂ,
ಸತ-ಸಕಲಾರಾತಿ-ಜನ-ವಿತಾಸಂ, ಮತ್ತಂ |
ವಿತತ-ಶ್ರೀ-ಸಂಪತ್ತಂ,
ಶತಮಖ-ಸದೃಶಾನುಭಾವ-ವಿಭವಂ-ಜಿತ್ತಂ. || 62⁵⁾ || ಇದು ಅಂತಪ್ರಸಂಗ.

51. The four kinds of alliteration of the *third* class, occurring along with the ten simple alliterations (*prāsa*) and the successive (*anuprāsa*) and final one (*antaprāsa*).

1) Only in D., B. 2) Re. 28, D., B. 3) Re. 29, D., B. 4) Re. 30, D., B. 5) D., B.

ಪ್ರಾಸಾನುಪ್ರಾಸಾಂತ-

ಪ್ರಾಸಂಗಳ್ ಮೂಱ್ ಇವತಿಶಯಂಗಳ್. ಮತ್ತಂ |

ಪ್ರಾಸಾಭಾಸಂ ಮಾಱು;

ಭಾಸುರ-ಕಂಜಾಯತಾಕ್ಷಿ, ಕೇಳ್, ಅದನೊರೆಮೆ.

|| 63 ||¹⁾

Alliterations

1. in which, instead of only one, two letters (2nd and 3rd) are made to rhyme (dviprāsa, according to the Kavi Jihvā Bandhana: dvivarna prāsa);
2. which take place twice (or oftener) within a quarter, viz. near the beginning and midst (or at other places) of it (dvandva prāsa);²⁾
3. in which three letters (2nd, 3rd and 4th) are made to rhyme (triprāsa or trivarna prāsa);
4. which, in the same shape, occur at the end and at the beginning of each quarter (antātiprāsa).

ದ್ವಿ-ಪ್ರಾಸಂ, ಸುಭಗಂ ದ್ವಂ

ದ್ವಿ-ಪ್ರಾಸಂ, ಕಾವ್ಯ-ರಚನೆಗುಚಿತಮೆನಿಪ್ಪ |

ತ್ರಿ-ಪ್ರಾಸಂ, ಸಲೆಯುತಾ

ದಿ-ಪ್ರಾಸಂ, ಬೇಱಿ ನಾಲ್ಕು ತೆಪಿನಾಗಿಕ್ಕುಂ.

|| 64 ||³⁾

52. An instance of the Dviprāsa or No. 1.

ಅರಸರೊಳೆಲೆ ನೀಂ ಸರಸರ

ನರಸಿ ಮೆಜಿವೊಲಾಡುತಿರ್ಪ ನಿನಗಿದು ಗುಣವೇ? |

ಅರಸರ ಸರಸವ ಬಲ್ಲರೆ?

ಸರಸವನಾಡರಸರಲ್ಲದವರೊಳ್, ಮಗಳೇ!

|| 65 ||⁴⁾ ಇದು ದ್ವಿಪ್ರಾಸಂ.

53. An instance of the Ādyanta Prāsa or No. 4.

ವಿಮಲರ ಮಿತ್ರಂ, ವಿಮಲಂ,

ವಿಮಲ-ವಿನತ-ಮೂರ್ತಿ, ವಿಮಲರೊಳ್ಗತಿ-ವಿಮಲಂ, |

ವಿಮಲ-ನ್ಯಾಯದೆ ವಿಮಲಂ,

ವಿಮಲ-ರುಚಿ-ಮಯಂ, ನಿರಂತರಕ್ಕಂ ವಿಮಲಂ. || 66 || ಇದು ಆದ್ಯಂತಪ್ರಾಸಂ.

11. A short Survey of the subjects to come.

54. According to Nāgavarma's opinion there are 3½ mother-languages (Sanskṛita, Prākṛita, Apabhramśa and Paisācika) and 56 daughter-languages (Draviḍa, Andhra, Karnaṭaka,

1) Ro. 31, D., B. Instead of ಮಾಪುಂ Re. and D. have ಮೂಪುಂ, B. has ಮೋಪುಂ; ಮಾಪುಂ, i. e. new form too, is a guess.

2) This kind may be called "co-ordinate alliteration." Cf. Lalita (v. 217), Krauñca pada (v. 221), Vanalatē (v. 226), the Mālāvr̥ttas (vs. 233. 234), the Raghavāś (v. 254 seq.), and the Akkarikē (v. 308). 3) Ro. 32, D., B. 4) D., B., Kavi Jihvā Bandhana II., 20.

etc.) in India. In each of these languages occur the Vṛttas (turns, forms or specimens) of the akshara gaṇa chandas, i. e. metres with a fixed scheme of the 8 Syllable-feet (akshara gaṇa). This Akshara gaṇa Chandas (v. 71 seq.) falls under three heads, viz.

1. Sama vṛttas, i. e. metres the four lines or quarters (pāda, pada, vāraṇa) of which have the same gaṇas in the same places, their vedie typea (chandas) being 26;
2. Ardha sama vṛttas, i. e. metres in which such is the case only in half the number of lines (1 and 3, 2 and 4 being equal);
3. Vishama vṛttas, i. e. metres in which, though each line is composed of the Syllable-foot, all lines, more or less, differ from each other.

Besides there are the Mātrā Chandas' (v. 250 seq.), i. e. metres that are to contain a certain number of Moras (a Mora being the quantity of a short syllable) in each line, and, at the same time, some syllables bearing a fixed form.

Further there are the Mātrā gaṇa Chandas' (v. 254 seq.), i. e. metres which, also when consisting of feet that, in form, are equal to the Syllable-feet, do not require that the same forms of feet recur at the same places, but in which the feet, throughout or in certain places, contain the same number of Moras (mātrā). The mātrā gaṇas (Mora feet) often show forma that are not found among the eight Syllable-feet. The two classes of Mora metres form the so-called Jāti metrea, i. e. metres peculiar to the Bhāṣhā jātis, the daughter-languages.

ವಚನಂ

ಅದಂತೆಂದೊಡೆ ಸಂಸ್ಕೃತಂ ಪ್ರಾಕೃತಮಪಭ್ರಂಶಂ ಪೃಶಾಚಿಕಮಂಬ ಮೂಞ್ಜಿ
ವರೆ¹⁾ ಭಾಷೆಗಳೊಳ್ ಪುಟ್ಟುವ ದ್ರವಿದಾಂಧ್ರ-ಕರ್ಣಾಟಕಾದಿ-ಪಟ್ಟಂಚಾಶತ್-ಸ
ರ್ವ-ವಿಪಯ²⁾-ಭಾಷಾ-ಜಾತಿಗಳಕ್ಕುಂ. ಅಲ್ಲಿ ಸಮಮರ್ಧಸಮಂ ವಿಪಮಮೆಂದು

1) Only Rc. reads ಚತುರ್ ಭಾಷೆ. 2) Great arbitrariness is shown in enumerating the ēppanna deśas or śaṭpañcāśad viśayas (56 countries); complete enumerations are also seldom to be met with in Canarese; generally books mention some above forty, and then conclude with ಮೊದಲಾದ (etc.). Here follows the list of the commentary of L., alphabetically arranged by the Ed.: ಅಂಗ, ಅಂಧ್ರ, ಆರ್ಯ, ಏಕಪಾದ, ಬಸ್ತ (ಬಸ್ತರ ಪೇರ), ಕರ್ಣಾಟ, ಕಳಿಂಗ, ಕಾಂಟೋಜ, ಕಾಶ್ಮೀರ, ಕಾಳವ, ಕುಂತಳ, ಕುಕುರ, ಕುರಂಗ, ಕೇರಳ, ಕೊಂಕಣ, ಕೊಂಗು (ಕೊಂಗ), ಕೋರ (ಮಹಾಕೋರವ), ಕೊಲ್ಲಾಳ, ಗಾಂಧಾರ, ಗುರ್ಜರ, ಗೌಳ, ಘೋರಮುಖ, ಚೋಳ, ಚೀನ, ತುರುಷ್ತ, ತುಳುವ, ತೆಲುಗ (ತೆಲುಂಗ), ದ್ರಾವಿಡ (ದ್ರವಿಳ), ನೇಪಾಳ, ಪಲ್ಲವಕ, ಪಾಂಡ್ಯಾಳ, ಪಾಂಡ್ಯ, ಪಾರಿಯಾತ್ರಕ, ಬಂಗಾಳ, ಬರ್ಬರ, ಬಾಹ್ಲಿಕ, ಬೆಳವ, ಭೋಜ, ಮಗಧ, ಮಧ್ಯ, ಮಲಹ (ಮಲೆಯ), ಮಲೆಯಾಳ, ಮಹಾರಾಷ್ಟ್ರ, ಮಾರವ, ಮಾಳವ, ಲಿಂಬಕರ್ನ. ಲಾಳ, ಲುಭ್ಯಕ, ವಂಗ, ಸಿಂಗಳ (ಸಿಂಹಳ), ಸಿಂಧು (ಸೈಂಧವ), ಸಿಂಧಾವ್ವೀ (ಸಿಂಹವ್ವೀ). ಸಂಕರ, ಸ್ತ್ರೀಪೇಶ, ಹಂವಿರ, ಹೈವ. — In other enumerations for some of the countries are substituted the following: ಅಮರಕ, ಕಂಟೋಜ, ಕರಾಳ, ಕಿರಾತ, ಕುರು, ಕೊಡಗು, ಕೋಶಲ, ಕಾರ್ಪೂರ, ಖರ್ವರ, ಫೈಟ್ರಿ, ಚೀಡಿ, ಜಾಲಾಂಧ್ರ, ತುರುಕಾಣ್ಯ, ಶ್ರೀಶರ್, ದ್ವೈಪ, ನಿಪಥ, ಪಾಟಾಲ, ಬರಮ, ಬಲ್ಲಾಳ, ಬೋರಳ, ಮತ್ಸ್ಯ, ಮಾಟ, ಮುರು, ಮೈಚ್ಛ, ಯವನ, ವರಾಳ, ವಾಟಾಲ, ವಿದರ್ಭ, ಶರಸೇನ, ಸೌರಾಷ್ಟ್ರ, ಸೌವೀರ, ಹೂಣಿ, ಹೈಹಯ. A Tamila list is as follows (Rottler s. v. ಪೇಳ): ಅಂಗ, ಆರಾಣಿ, ಅವಂತಿ, ಅಂಧ್ರ, ಲಾಟ, ಬಸ್ತಿಯ, ಕರುಸ, ಕಳಿಂಗ, ಕೋಡ, ಕಂನಾತ, ಕಾಸ, ಕಾಶ್ಮೀರ, ಗಾಂಧಾರ, ಕಾಂಟೋಜ, ಕಿರಾತ, ಕುರುಗು, ಕುಡಗ, ಕುಂತಳ, ಕುರು, ಕುಲಿಂಡ, ಗೂರ್ಜರ, ಕೇರಳ, ಕೇರಳ, ಕೊಂಕಣ, ಕೊಲ್ಲ, ಕೋಶಲ, ಕಕ, ಸೌವೀರ, ಕಾಲ್ವಿ, ಸಿಂಗಳ, ಸಿಂಧು, ಚೀನ, ಶರಸೇನ. ಚೋಟಿ, ಚೋನಗ, ದ್ರಾವಿಡ, ತುಳುವ, ತೆಂಗಣಿ, ನಿಪಥ, ನೇಪಾಳ, ಬಬ್ಬರ, ಪಲ್ಲವ, ಪಾಂಡಾಲ, ಪಾಂಡಿಯ, ಪುಲಿಂಡ, ಪೋಡ (ಚೋಡ), ಮಗಧ, ಮತ್ಸ್ಯ, ಮರಾಠ, ಮಲೆಯಾಳ, ಮಾಳವ, ಯವನ, ಯುಗಂಡರ, ವಂಗ, ಬಂಗಾಳ, ವಿದರ್ಭ.

ವೃತ್ತಂ ಮೂಞ್ಞು ತೇಜನಕ್ಕುಂ. ಅಲ್ಲಿ ಉಕ್ತೆ (ಉಕ್ತ, ಉಕ್ತಿ), ಅತ್ಯುಕ್ತೆ, ಮಧ್ಯಮೆ, ಪ್ರತಿಷ್ಠೆ, ಸುಪ್ರತಿಷ್ಠೆ, ಗಾಯತ್ರಿ, ಉಸ್ಥಿಕ್, ಅನಷ್ಟುಭ್, ಜ್ಞಹತಿ, ಪಂಕ್ತಿ, ತ್ರಿಷ್ಟುಭ್, ಜಗತಿ, ಅತಿಜಗತಿ, ಶ್ವಕ್ರಿ, ಅತಿಶ್ವಕ್ರಿ, ಅಸ್ತಿ, ಅತ್ಯಸ್ತಿ, ಧ್ವತಿ, ಅತಿಧ್ವತಿ, ಕ್ವತಿ, ಪ್ರಕ್ವತಿ, ಆಕ್ವತಿ, ವಿಕ್ವತಿ, ಸಂಕ್ವತಿ, ಅತಿಕ್ವತಿ, ಉತ್ಕ್ವತಿ ಎಂದು, ಇರ್ಪತ್ತಾಱುಂ ಭಂದಂಗಳಕ್ಕುಂ.

|| 67 ||

55. Besides (the Vṛttas, beginning with the Uktē type and ending in the Utkṛiti type) there are the Mālāvṛttas (vs. 232-234), the Daṇḍaka (v. 231, and the Ardhasama and Vishama Vṛttas, vs. 235-249). (Then follow) the Raghavēś (v. 254 seq.), the Mātrārṇavēś (v. 289 seq.), the Tripadi (v. 299), the Catuṣpadi (v. 309), the Shaṭpadi (vs. 313-338), the Aṣṭapadi (v. 277 seq.), the Gaṇanīyama Kanda (vs. 284-288), the Saṅkhāvṛtta (?), the Tālavṛtta (? cf. vs. 254, 274, 279, 280) and other Jāṭis, viz., (v. 68), the Akkaras (v. 302 seq., the Caupadi=the Catuṣpadi), the Gīṭikē (v. 312), the Elē (v. 307, the Tivadi=the Tripadi), the Utsāha (v. 339, the Shaṭpadi), the Akkarikē (v. 308), the Chandovataṁsa (v. 310).

ಅವಜಿಂ (ಎಂದೊಡೆ ಇರ್ಪತ್ತಾಱುಂ ಭಂದಂಗಳಿಂ) ಪೊಜಿಗೆ ಪುಟ್ಟುವ ಮಾ
ಲಾವೃತ್ತ-ದುಂಡಕ[ಂಗಳುಂ]-ರಘುಚಿ (ರಗಳೆ)-ಮಾತ್ರಾರ್ಣವ-ತ್ರಿಪದಿ-ಚತುಷ್ಟದಿ-
ಪಷ್ಪದಿ-ಅಷ್ಟಪದಿ-ಗಣನಿಯಮಕಂದ-ಶಂಖಾವೃತ್ತ-ತಾಳವೃತ್ತ-ಅದಿ-ಜಾತಿಗಳ್
[ಉಂ]ಉಂಟು¹⁾, ಅವಾಪುವೆಂದೊಡೆ

ಕಂದಂ

ಮದನವತಿ, ಅಕ್ಕರಂ ಚೆ

ಪದಿ ಗೀತಿಕೆಯೆಳೆ ತಿವದಿಯುತ್ತಾಯ ಪು |

1) In all the MSS. 2) Instead of ಪೊಜಿಗೆ ಪುಟ್ಟುವ Sa. has only ಪೊಜಿಗೆ; Re., D., B. have ಪೊಜಿಗಣ (cf. v. 235) Ra. and H. read: ಅದಜಿಂ ಪೊ. . . . ಮಾಳವೃತ್ತ-ಪಂಡಕ-ರಗಳೆ-ಮಾತ್ರಾರ್ಣವಿಯ ಮಸ್ತಂಧಕಾಂಡ (skandhaka=kanda)-ಜಾತಿಗಳಕ್ಕುಂ. ಅವಜಿಂ ಪೊಜಿಗೆ ಮತ್ತಂ ಕರ್ನಾಟಕ-ಅಂಞ-ದ್ರಾವಿಡ-ವರಾಟ-ಲಾಟ-ಮಾಳವ-ಗೌಳ-ಗುರ್ಜರ-ಕಳಿಂಗ-ಅಂಗ-ವಂಗ-ಕೇರಳ-ಬಾಹ್ಯಕ-ಮಗಧ-ಚೀರಿ-ವಾಟಾಲ-ಪಾಂಟಾಲ-ವೆಂಗಿ-ತಾಳಪಾಂಡೇಶ-ಭಾಷೆಗಳೊಳ್ ಪುಟ್ಟುವವೆಲ್ಲಂ ಸರ್ವವಿಷಯಭಾಷಾಜಾತಿಗಳಕ್ಕುಂ. ಅವಾವು ವೆಂದೆ, and then v. 68. An observation is to be made here, viz. that regarding these last prose-lines an important difference occurs in the MSS.; M. and Sb. after 66 read only: "ಅವಜಿಂ ಪೊಜಿಗೆ ಪುಟ್ಟುವ ಅವಂತೆಂದೊಡೆ", and then all at once introduce v. 68. This reading, though deficient (as e. g. it does not include all the Jāti Chandas'), essentially alters the classification, so that the Mālāvṛtta and Daṇḍaka that belong to the Sama Vṛttas, the Ardha Sama Vṛttas, and Vishama Vṛttas do not come under the head of the Jāṭis, as they, in fact, ought not to do. For the true Jāṭis are those metres that are formed of Mātrā gaṇas. See W. p. 289: ವೃತ್ತಮಕ್ಷರ-ಸಂಖ್ಯಾತಂ ಜಾತಿರ್ ಮಾತ್ರಾ-ಕೃತಾ ಭವೇತಿ | The syllables in square brackets are proffered by us for correction.

ಛದಿಯಕ್ಕರಿಕೆ ಕರಂ ಚೆ

ಲೋದವಿದ ಭಂದೋವತಂಸಮ್ಬದಳಾಕ್ಷೀ!

1)
|| 68 ||

56. The author is going first to impart knowledge regarding each of the 26 normal forms (jāti) of the Sama Vṛttas, from Uktē to Utkṛiti, in a two-fold manner (as the rules concern Saṃskṛita as well as Prākṛita).

ಒಂದೊಂದು ಜಾತಿಗಿಂದುಡಿ

ಯಿದಂ, ತಾನ್ ಉಕ್ತೆಯಾದಿಯಾಗಿರೆ, ಸಂಪೂ |

ಣೋಂದು-ಮುಖಿ, ತಿಳಿಯ ಪೇಳ್ವೆಂ,

ಸಂದುತ್ಕತಿಯೆಯ್ದುವಿನೆಗಮಿಂತೀ ಕ್ರಮದಿಂ.

2)
|| 69 ||

57. He says that his first instruction will concern the metres common to the two great divisions of languages (the Saṃskṛita and Prākṛita), it thus being given concerning the languages etc. of all the countries. (Cf. vs. 281, 296.)

ಇಂತಪ್ಪಿದುಭಯ-ಭಾಪೆಯೊ

ಳಂ, ತೊಡರದೆ, ಸರ್ವ-ವಿಪಯ-ಭಾಷಾದಿಗಳಿಂ, |

ಮು-ತಿಳುವಿದಪೆಂ ನಿನಗಾನ್,

ಅಂತರಿಸದೆ. ಕೇಳ್ ಇದಂ, ಪಯೋ-ರುಹ-ವದನೇ!

3)
|| 70 ||

ಗದ್ಯಂ

ಇದು ಸಮಸ್ತ-ಸುರಾಸುರೇಂದ್ರ-ಮುನೀಂದ್ರ-ಮಣಿ-ಮಕುಟ-ಘಟಿತ-ಶ್ರೀಮದ್-ಭಗವದ
ಹರ್-ಪರಮೇಶ್ವರ-ಸಾದಾರವಿಂದ-ದ್ವಂದ್ವ-ಮಕರಂದ-ಮತ್ತ-ಮಧುಕರಾಯಮಾನ-ವಿಬುಧ-
ಜನ-ಮನಃ-ಪದ್ಮಿನೀ-ರಾಜಹಂಸ-ನಾಗವರ್ಮ-ವಿರಚಿತ-ಭಂದೋಂಬುರಾಶಿಯೊಳ್ ನೆಗಳ್ಳ ಸಂ
ಜ್ಞಾಧಿಕಾರಂ ಪ್ರಥಮಾಶ್ವಾಸಂ.

1) II., Ra., Re., Sb., M., D., B. Regarding the Vṛttas (i. e. Mātrā Vṛttas) that appear among the true Canarese Jātis, verses 276, 308 and 309 can be pointed at. 2) Re. 34, M., Sb., D., B., Ra., II.

3) Re. 35, M., etc.; not in Ra., II. After this verse, in M. and Sb., there is: ಕರ್ಣಾಟಕಂ ಧ್ವನಿವತೇಶಭಾಸೇಗೋಳ್ ಪಟ್ಟವವೆಂತೆಂದೊಡೆ, whereupon follow 3 verses regarding the Shatpadi, 4 verses regarding the Kanda, and 1 verse regarding the Anuṣṭubh (śloka), all of which are out of place here, as they are repeated at the places where these metres are separately treated of.

II. CHAPTER: THE SAMA VRITTAS

ಸಮವೃತ್ತವಿವರಣಮೆಂಬ ದ್ವಿತೀಯಾಶ್ವಾಸಂ

58. The instruction regarding the Sama Vṛittas begins; the verses that contain the rules (pada), being at the same time the instances.

ಕಂದಂ

ಶ್ರೀಪದಮಂ ಸಮವೃತ್ತ-ಸಿ

ರೂಪಣ-ಸಮಯದೊಳೆ ತಂದು, ಪದನಿಟ್ಟೆನಿದು; |

ಚಾಪಳ-ಲೋಚನೆ, ಬಹಳಾ

ಳಾಪದೊಳೆಂ? ಕೇಳೆ, ಕೆಳದಿ, ನಿನಗಭ್ಯುದಯಂ!

|| 71 ||¹⁾

1. Uktē (ukti, uktaṁ). In this type (chandas) each quarter (pāda) consists of 1 syllable; by putting short syllables instead of the long ones of the instance, 1 other vṛitta, i. e. ೮, is possible

ಉಕ್ತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳೆ 1 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ 2 ವೃತ್ತಂಗಳೊಳಗೆ

59. An instance: —, the Sri. (H., Ra. also: ೮; la li | la li ||).

ಶ್ರೀವೃತ್ತಂ

ಶ್ರೀ

ಶಂ |

ಕಾಂ

ತೇ.

|| 72 ||²⁾

2. Atyuktē. In this type each quarter consists of 2 syllables; 4 vṛittas are possible, viz. a Spondee — —; an Iambus ೮ —; a Trochee — ೮; and a Pyrrhich ೮ ೮

ಅತ್ಯುಕ್ತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳೆ 2 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ 4 ವೃತ್ತಂಗಳೊಳಗೆ

60. An instance: — —, the Geya.

ಗೇಯವೃತ್ತಂ

ಶ್ರೀಯಂ

ದೇಯಂ |

1) H., Ra., Re., Sb., M., D., B.

2) The vṛitta names are stated separately only in Re.

ಪೋಯಂ

ಗೋಯಂ.

|| 73 ||

61. A second instance: ು — , the Diganta.

ದಿಗಂತವೃತ್ತಂ

ಅಗೋ

ಪಗಂ |

ದಿಗಂ

ತಗಂ.

|| 74 ||¹⁾

3. Madhyamā. Quarters of 3 syllables; 8 vṛttas possible, viz. ು — ; — — ; — ು ; ು ು ; — ು ; — ು ; ು — ; ು — ು. These form the eight gaṇas mentioned in the first chapter, v. 31 seq.

ಮಧ್ಯಮೆಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 3 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟವ 8 ವೃತ್ತಂಗಳೊಳಗೆ

62. An instance: ು ು — (wind), the Pravara.

ಪ್ರವರಂ

ಪವನೋ

ದ್ಭವದಿಂ |

ಪ್ರವರಂ,

ಪ್ರವರೇ!

|| 75 ||

63. Another instance: — — (earth), the Syāmūṅga.

ಶ್ಯಾಮಾಂಗಂ

ಭೂಮಿ-ಪ್ರೋ

ದ್ವಾಮಂ, ಕೇಳ್, |

ಶ್ಯಾಮಾಂಗೇ,

ಶ್ಯಾಮಾಂಗಂ.

|| 76 ||

1) H. has also: — —, the Garva; and: ು ು, the Harivara.

64. A third instance: — — (fire), the Pāvana.

ಪಾವನಂ
ಪಾವಕೋ
ದ್ಧಾವದಿಂ, |
ಶ್ರೀವಧೂ,
ಪಾವನಂ.

|| 77 ||

65. A fourth instance: — — — (heaven), the Paramē.

ಪರಮೆ
ಸುರರ
ನೆರವಿ |
ನೆರೆಯೆ,
ಪರಮೆ.

|| 78 ¹⁾ ||

4. *Pratishthē* Quarters of 4 syllables; two times the eight gaṇas *i.e.* 16 vṛittas are possible ²⁾

ಪ್ರತಿಷ್ಠೆಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ 4 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 16 ವೃತ್ತಂಗಳೊಳಗೆ

66. First instance: — — | —, the Devaramya.

ದೇವರಮ್ಯಂ
ಗಲಗ | ಗಂ (ಅಗ್ನಿಯೂ ಸುರುವೂ)

|| 79 ||

1) Ra., H. also: — — —, the Ratānta. 2) Instead of the verses of the MSS. (all of which contain, if required, nothing but a dry enumeration of the gaṇas of the concluding long and short syllables, and of the names, together with some epithets for Nāgavarma's wife) only the names and the *rules* (not forms) in letters have been given under this heading. This method, to some extent, will be followed also further on. It is, in fact, Piṅgala's own method; similarly Rb., in the first line, generally adduces the letters and names, and then a praise; sometimes this method appears also in the other MSS. It may be added here that the true readings of the verses containing the rules are lost in some indefinable measure, as would appear especially from Rb., wherein the verses have their own, quite peculiar wording, and show a strong Jaina tendency. The Janodaya, for instance, appears in Rb. as follows: ಏನೇರ-ಗಂ ಜನೋದಯಂ | ಸುನಾಮದಿಂ, ಜಿನೇಶ್ವರಾ. || Rb. contains also less instances.

67. Second instance: — ॐ | —, the Saundara.

ಸೌಂದರಂ

ಗಲಲ | ಗಂ (ಚಂದ್ರನೂ ಸುರುವೂ) || 80 ||

68. Third instance: ॐ — ॐ | —, the Janodaya.

ಜನೋದಯಂ

ಲಗಲ | ಗಂ (ಸೂರ್ಯನೂ ಸುರುವೂ) || 81 ||

69. Fourth instance: ॐ — | —, the Mriganetra.¹⁾

ಮೃಗನೇತ್ರಂ

ಲಲಗ | ಗಂ (ಲಘುಯುಕ್ತವೂ ಸುರುಯುಕ್ತವೂ) || 82 ||

70. Fifth instance: ॐ ॐ ॐ | ॐ, the Surataru.

ಸುರತರು

ಲಲಲ | ಲಂ (ಸ್ವರ್ಗವೂ ಲಘುವೂ) || 83 ||

71. Sixth instance: — — ॐ | —, the Kāmodbhava.

ಕಾಮೋದ್ಭವಂ

ಗಗಲ | ಗಂ (ಪ್ರೋಮವೂ ಸುರುವೂ) || 84 ||²⁾

72. Seventh instance: — — — | —, the Prema.

ಪ್ರೇಮಂ

ಗಗಗ | ಗಂ (ಭೂಮಿಯೂ ಸುರುವೂ) || 85 ||³⁾

1) M. calls it Mridunctra. 2) In M. and Sb; Ra., II. call it Kāmāṅga. 3) Only in Ro. The MS. called Rb. begins all at once with Pratiṣṭhā, and its only instance for it is the Janodaya.

5. Supratishṭhē. Quarters of 5 syllables; four times
eight i.e. 32 vṛittas possible

ಸುಪ್ರತಿಷ್ಠೆಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 5 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟವ 32 ವೃತ್ತಂಗಳೊಳಗೆ

73. First instance: — ೨ — | ೨ —, the Nandaka.

ನಂದಕಂ

ಬುದು ವಹ್ನಿಯೊಳ್

ನಿಂದೊಡಂ ಲ-ಗಂ, |

ಸೌಂದರಾಂಗಿ, ಕೇಳ್,

ಸಂದ ನಂದಕಂ.

|| 86 ||

74. Second instance: — ೨ ೨ | — —, the Kāñcanamālā.

ಕಾಂಚನಮಾಲೆ

ಮಿಂಚುವ ಚಂದ್ರಂ

ಗಂಚೆಯ ರುದ್ರರ್ |

ಸಂಚಿಸೆ, ವೃತ್ತಂ

ಕಾಂಚನಮಾಲೇ.

|| 87¹⁾ ||

75. Third instance: — — ೨ | ೨ —, the Tilaka.

ತಿಲಕಂ

ವೈಷ್ಣವಂ, ಹರಿಯಿಂ

ದೇ ಮಾರಹರಂ |

ತಾಮಾಗೆ, ಸತೀ,

ನಾಮಂ ತಿಲಕಂ.

|| 88²⁾ ||

76. Fourth instance: ೨ — ೨ | — —, the Nanda.

ನಂದಂ

ದಿನೇಶನಿಂದ

ತ್ತ ನಿಲಕಂಠರ್, |

1) ರುದ್ರ ಅಂದರೆ ಶ್ರೀಯಂಬಕ, ಅಂದರೆ ಗುರು. See v. 29. 2) ಹರಿ ಅಂದರೆ ಮುರಾಂತಕ, ಅಂದರೆ ಲಕ್ಷ್ಮಿ; ಮಾರಹರ ಅಂದರೆ ಗುರು. See v. 29.

ತನೂದರೀ, ನಿ
ಲೈ, ನಂದಮಕ್ಕುಂ.

|| 89 ||

77. Fifth instance: ॐ ॐ ॐ | ॐ —, the Sarasiruha.

ಸರಸಿರುಹಂ
ಬರೆ ನ-ಲ-ಗಂ,
ಸರಸಿರುಹಂ, |
ವರವರನಾ,
ಪರಮ-ಜಿನಾ!

|| 90 ||

78. Sixth instance: — ॐ ॐ | ॐ —, the Prema.

ಪ್ರೇಮಂ
ಸೋಮ-ಹರಿಯುಂ
ಕಾಮಹರನುಂ |
ತಾಮಿರೆ, ಪೇಸರ್
ಪ್ರೇಮಮಬಲೇ!

|| 91 ||¹⁾

6. Gāyatri. Quarters of 6 syllables; eight times eight
i. e. 64 vṛttas are possible

ಗಾಯತ್ರಿಯೆಂಬ ಭಂದಸ್ಸಿನೋಳ್ 6 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 64 ವೃತ್ತಂಗಳೊಳಗೆ

79. First instance: — ॐ — | ॐ — —, the Sālīni.

ಶಾಲಿನಿ
ಜ್ಞಾಲೆ ತೋಯವೇಳ್ತಂ
ದೋಳಿವೆತ್ತೊಡಕ್ಕುಂ |
ನೀಲ-ಕುಂತಳೇ, ಕೇಳ್,
ಶಾಲಿನೀ-ವಿತಾನಂ.

|| 92 ||

1) Of these six instances only 2, 3 and 5 are in Rb.; 5 gives Rb.'s reading.

80. Second instance: ॐ ॐ ॐ | ॐ — —, the Udātta.

ಉದಾತ್ತಂ

ನ-ಯ-ಗಣದಿಂದ

ನಿಯತವಿದಕ್ಕುಂ, |

ಪ್ರಿಯ-ಲಲನೇ, ಕೇಳೆ,

ನಂದಿನುದಾತ್ತಂ.

|| 93 ||

81. Third instance: — ॐ ॐ | ॐ — —, the Śaṣikānta.

ಶಶಿಕಾಂತಂ

ಶೀತಕರ-ತೋಯಂ

ದ್ಯೋತಿಸಿರೆ, ನೀಲಾ |

ಬ್ಜಾತ-ನಯನೇ, ಕೇಳೆ,

ಓತು, ಶಶಿಕಾಂತಂ.

|| 94 ||

82. Fourth instance: ॐ — — | ॐ — —, the Viçitra.

ವಿಚಿತ್ರಂ

ಪಯೋ-ಯುಗ್ಮದಿಂದ,

ಪಯೋ-ಜಾಯತಾಕ್ಷೀ, |

ಪ್ರಯೋಗ-ಪ್ರಸಿದ್ಧಂ,

ನಿಯುಕ್ತಂ ವಿಚಿತ್ರಂ.

|| 95 ||

83. Fifth instance: — — ॐ | ॐ — —, the Tanumadhyé (or Tilaka)

ತನುಮಧ್ಯೈ (ತಿಲಕಂ)

ಪ್ರೋಪಾದಿ-ಜಲಾಂತಂ

ತಾಮಾಗೆ, ನಿತಾಂತ- |

ಪ್ರೀಮಾನಿನಿ, ನೀಂ ಕೇಳೆ,

ನಾಮ ತನುಮಧ್ಯೈ.

|| 96 ||

84. Sixth instance: ॐ — | ॐ —, the Kumuda (or Mukuḷa, Mukura).

ಕುಮುದಂ (ಮುಕುಳಂ, ಮುಕುರಂ)

ಅನಿಲ-ದ್ವಿತಯಂ

ಘಸಮೆಲ್ಲಿಯುಮೆಂ |

ಬಿನಮೊಂದಿರೆ, ಕೇಳ್,

ವನಿತೇ, ಕುಮುದಂ.

|| 97 ||

85. Seventh instance: — — — | ॐ —, the Mukuḷa (or Kumuda).

ಮುಕುಳಂ (ಕುಮುದಂ)

ಉರ್ವ್ಯಗ್ರಂ ಮರುತಂ

ಪರ್ವಿದ್‌ದಬಲೇ, |

ಸರ್ವಾದ್ಯಂತದೊಳಂ

ನಿರ್ವ್ಯಾಜ್ಯಂ ಮುಕುಳಂ.

|| 98 ||

86. Eighth instance: ॐ ॐ | — —, the Sulalita.

ಸುಲಲಿತಂ

ಕುಲಿತ-ಭೂ-ಯುಗ್ಮಂ

ನೆಲಸಿದುದಕ್ಕಂ, |

ಜಲಜ-ಪತ್ರಾಕ್ಷೇ,

ಸುಲಲಿತಂ ವೃತ್ತಂ.

|| 99 ||

7. Ushpiḥ. Quarters of 7 syllables; (16 × 8 i. e.)

128 vṛttas possible

ಉಷ್ಪಿಕ್ ಎಂಬ ಛಂದಸ್ಸಿನೊಳ್ 7 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 128 ವೃತ್ತಂಗಳೊಳಗೆ

87. First instance: ॐ ॐ | ॐ — | —, the Sadamala (citra, vicitra).

ಸದಮಲಂ (ಚಿತ್ರಂ, ವಿಚಿತ್ರಂ)

ತ್ರಿದಶ-ಪವನೇಶರ್

ಪುದಿದು ನಿಲೆ ಪಾದಾಂ |

1) Of these eight instances only 4, 5 and 6 occur in Rb.; it, II. and Ra. call 5 the Tilaka, and Rb. calls 6 the Mukuḷa. M.'s and Sb.'s name of 6 is Mukura; Ra.'s, II.'s, D.'s and B.'s Kumuda. 7 appears as Kumuda in M. and Sb.; in Ra., II. there is a blank.

ತದೋಳಱಿ, ವಿದಗ್ಧೇ, |
ಸದಮಲ-ವಿತಾನಂ.

|| 100¹⁾ ||

88. Second instance : — ಉ | — ಉ | —, the Amāḷa (Kamala in M.).

ಅಮಳಂ (ಕಮಲಂ)
ಇಂದು-ಯುಗಂಗಳ ಮುಂ
ದಿಂದುಧರಂ ಬರೆ ತಾ |
ನೆಂದುಮಿದರ್ಕ ಪೆಸರ್,
ಸೌಂದರಿ, ಕೇಳ, ಅಮಳಂ.

|| 101 ||

89. Third instance : — ಉ | — ಉ — | —, the Virāma (Vinamra in H.).

ವಿರಾಮಂ
ಶೀತಕರಾಗ್ಯ-ಚೇತೋ-
ಜಾತ-ಹರರ್ಕಳಿದಂ |
ದೇ, ತೊದಳೋಪಳೇ, ನಾ
ಮಾತಿಶಯಂ ವಿರಾಮಂ.

|| 102 ||

90. Fourth instance : — — | — ಉ | —, the Citra.

ಚಿತ್ರಂ
ಧಾತ್ರೀ-ಚಂದ್ರೇಂದುಧರಂ
ಸೂತ್ರಾರ್ಥಂ-ಬೆತ್ತ ಗಣಂ |
ಧಾತ್ರೀ-ಪೂಜ್ಯಂ; ಪೆಸರಿ
ಚಿತ್ರಂ, ಪಂಕೇಜ-ಮುಖೇ!

|| 103 ||

91. Fifth instance : — ಉ — | ಉ — ಉ | —, the Vibhūti. (Three Trochees and a long syllable.) Cf. the 10th instance.

ವಿಭೂತಿ
ತೇಜಮರ್ಕನೀಶನಿಂ
ದೋಜೆ-ವೆತ್ತು ಬಂದೊಡಂ |

1) M. reads: ಸದಮಲ-ವೀಶಿತ್ರಂ. Rb. begins ಇರೆ ನ-ಸ-ಗ ಚಿತ್ರಂ | ಸರಸಿರುಪ-ನೇತ್ರಾ; the rest is quite corrupt, but does not contain the name of the metre, so that Rb. calls it citra.

ಭೋಜ-ಪತ್ರ-ನೇತ್ರೇ, ಕೇಳ್
ಈ ಜಗದ್-ಪಿಭೂತಿಯಂ!

|| 104 ||

92. Sixth instance: ॐ - | - ॐ - | -, the Saraḷa.

ಸರಳಂ

ಮರುತಂ ಜಾತವೇದಂ
ಹರನಂ ಕೂಡಿ ಬುದಂ |
ದರವಿಂದಾಯತಾಕ್ಷೀ,
ಸರಳಂ ವ್ರತ್ತ-ನಾಮಂ.

|| 105 ||

93. Seventh instance: ॐ - | - - ॐ | -, the Komāḷa.

ಕೋಮಳಂ

ಸ-ತ-ಗಂಗಳ್ ಕೂಡೆ ಪ
ದ್ಧತಿಯಿಂ ಚೆಲ್ವಾಗಿರಲ್ |
ಸತತಂ, ಪಂಕೇರುಹಾ
ಯತ-ನೇತ್ರೇ, ಕೋಮಳಂ.

|| 106 ||¹⁾

94. Eighth instance: ॐ ॐ | - ॐ - | -, the Naraḡa (H., Ra. Saraga).

ನರಗಂ

ನ-ರ-ಗಮೆಂಬ ವರ್ಣೋ
ತಕ್ಕರಮೆ ಪಾದಮಾಗು |
ತ್ತಿರೆ, ಶಶಾಂಕ-ವಕ್ತ್ರೇ,
ನರಗ-ನಾಮ-ವ್ರತ್ತಂ.

|| 107 ||

95. Ninth instance: ॐ ॐ | ॐ ॐ | -, the Sulabha (or Madhumati). (Three Pyrrhichs and a long syllable.)

ಸುಲಭಂ (ಮಧುಮತಿ)

ನ-ನ-ಭವ-ಯುತದಿಂ,
ವನ-ರುಹ-ವದನೇ, |

1) Other readings are: ಪದ್ಧತಿಯಂ, ಪದ್ಧತಿಯುಂ, ಕೂಡಿಸ್ಪದ್ಧತಿಯುಂ.

ನಿನಗಜುಪ್ರವೇನಾಂ,
ಜನ-ನುತ-ಸುಲಭಂ.

|| 108 ||¹⁾

96. Tenth instance: — — | — — | — —, the Sunâma. The same as the 5th instance.

ಸುನಾಮಂ

ರ-ಜ-ಗಂ.

|| 109 ||²⁾

97. Eleventh instance: — — | — — | — —, the Hamsamâlô.

ಹಂಸಮಾಲೆ

ರ-ರ-ಗಂ.

|| 110 ||³⁾

8. Anushtubh. Quarters of 8 syllables; (32×8 i. e.)
256 vrittis possible

ಅನುಷ್ಟುಪ್-ಛಂದಸ್ಸಿನೊಳ್ 8 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 256 ವೃತ್ತಂಗಳೊಳಗೆ

98. First instance: — — | — — | — —, the Vidyunmâlô. (Four Spondees.)

ವಿದ್ಯುನ್ಮಾಲೆ

ಪಿಂತುವೀ-ಯುಗ್ಮಂಗಳ್ ಬರ್ಕುಂ,
ಮುಂತೀಶಾನ-ಧ್ವಂಧ್ವಂ ತೋರ್ಕುಂ; |
ಸಂತಂ, ನೀಂ ಕೇಳ್, ಅಂಭೋಜಾಕ್ಷೀ-
ಕಾಂತೇ, ವಿದ್ಯುನ್ಮಾಲಾ-ವೃತ್ತಂ.

|| 111 ||

99. Second instance: — — | — — | — —, the Citrapada. (Two Dactyls and a Spondee.)

ಚಿತ್ರಪದಂ

ಇಂದು-ಯುಗಂಗಳ ಮುದಂ
ಬಂದು ಹರ-ದ್ವಿತಯಂಗಳ್, |
ಸಿದೊಡೆ, ಚಿತ್ರಪದಂ ನಾ
ಮಂ, ದಳಿತಾಂಬುಜ-ನೇತ್ರೇ!

|| 112 ||

1) Rb. calls it Madhumati; its first half is: ಮಧುಮತಿ ನ-ನ-ಗಂ | ಮಧುರ-ರುಚಿ-ರಸಂ ||

2) This is only in M.

3) Also this only in M. Of the eleven instances only 1, 5 and 9 are in Rb.; 2 is not in H., Ra., B.; 9 not in Re., Ra., H.

100. Third instance: — — — | — — — | — — —, the Māṇavaka.

ಮಾಣವಕಂ

ಕಾಂತೆ, ಶಶಿ-ವೈಮಲ-ಗಂ

ಮುಂತಿರೆ, ನೀಂ ಕೇಳೆ, ಕೆಳದ್ವಿ, |

ಭ್ರಾಂತಿಯೊಳೊಂ, ಪಿಂಗಳನೆ

ದುತೆ ಪೆಸರ್ ಮಾಣವಕಂ.

|| 113 ||

101. Fourth instance: — — — | — — — | — — —, the Cīrampramāṇika (Pramāṇika). (Four Iambus' i. e. — — | — — | — — | — —)

ಚಿರಂಪ್ರಮಾಣಿಕಂ (ಪ್ರಮಾಣಿಕಂ)

ಜ-ರ-ಲ-ಗಂ.

|| 114 ||¹⁾

102. Fifth instance: — — — | — — — | — — —, the Sṛitānanda (Sṛitānanta, Subhānanta).

ಸೃತಾನಂದಂ (ಸೃತಾನಂತಂ, ಸುಭಾನಂತಂ)

ರ-ರ-ಗ-ಗಂ.

|| 115 ||²⁾

103. Sixth instance: — — — | — — — | — — —, the Sumālātī.

ಸುಮಾಲತಿ

ನ-ರ-ಲ-ಗಂ.

|| 116 ||³⁾

9. Brihati. Quarters of 9 syllables; (64×8 i. e.)

512 vṛttas possible

ಬೃಹತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 9 ಅಕ್ಷರ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 512 ವೃತ್ತಂಗಳೊಳಗೆ

104. First instance: — — — | — — — | — — —, the Utsuka. (Two Dactyls and an Amphimacrus.)

ಉತ್ಸುಕಂ

ಇಂದು-ಯುಗಂಗಳ ಮುಂದೆ ಬಂ

ದೊಂದಿರೆ ವಹ್ನಿ ಪದಾಂತದೊಳ್, |

1) M. gives two instances, both of different words but of the same feet, calling the one Pramāṇika, the other Cīra(?) pramāṇika. H., Ra.'s instance has the name of Pramāṇika; Re.'s, D.'s, B.'s Cīram pramāṇika. 2) M., H., Ra. Sṛitānanda; Re., D. Sṛitānanta; B. Subhānanta.

3) Only in M. Of the six instances only two, the Māṇavaka and Vidyunmālā, are in Rb., and one that is too corrupt to find out the metre and name.

ಸುಂದರಿ, ಪಿಂಗಳನಿಪ್ಪದಿಂ
ಸಂದುದಿದುತ್ಸುಕ-ನಾಮಕಂ.

|| 117 ||

105. Second instance: — — | — — — | — — —, the Halāmukhi (Halāmukha, Halāyudha).

ಹಲಮುಖಿ (ಹಲಾಮುಖಂ. ಹಲಾಯುಧಂ)

ರಂ-ನ-ಸಂ ಹಲಮುಖಿಯಿರಲ್,
ಕಿಂನರೇಶ್ವರನೆ ಸಲಿದಾ |
ರಂನ-ಧಾರೆಯಲಿ ಗುಣ-ಸಂ
ಪಂನ-ಪದ್ಮ-(ನಿಭ-ನಯನಾ!)

|| 118 ¹⁾ ||

106. Third instance: — — — | — — — | — — —, the Udaya. (Trochee, Pyrrhich, Trochee, Pyrrhich, and a long syllable.)

ಉದಯಂ

ಕೋಕನದವೈರಿ-ದಿನಪಂ
ಗಾ ಕಡೆಗೆ ಪಾಯು ನಿಲೆ, ಕೇ |
ಳಾ, ಕಮಲ-ಲೋಚನೆ, ಪೆಸರ್
ಬರ್ಕುಮಿರದೆಂದುಮುದಯಂ.

|| 119 ||

107. Fourth instance: — — — | — — — | — — —, the Bhadraka.

ಭದ್ರಕಂ

ರೌದ್ರವಹ್ನಿ-ಸುರ-ಪಾವಕಂ
ಕ್ಷುದ್ರಮಲ್ಲದಿರೆ, ನಾಮದಿಂ |
ಭದ್ರಕಂ, ಸರಸಿಜಾನಲೇ,
ಸದ್ರುತಂ ಲಯ-ಪದ-ಕ್ರಮಂ.

|| 120 ²⁾ ||

1) This is Rb.'s reading; that of all the other manuscripts is decidedly wrong, they introducing here the Bhadraka form (4). Rb. says the same as Piṅgala (VI., 9): ಹಲಮುಖಿ: ಲಾಘ್ನಿ (i. e. ರ-ನ-ಸಂ) || H., Ra. have Halāmukhi; Re. Halāmukha; D., B., M. have Halāyudha. Re., D., B. and M. repeat their form of 2 not only as that of 4, but after Bhujagaśiṣu also as that of a Srivilāsiṇi.

2) ಲಯ means "tempo" of which three are counted: ಪ್ರಕ, quick; ಮಧ್ಯಮ, middle; ವಿಲಂಬಿತ, slow.

108. Fifth instance: — — | — — — | — — —, the Vanaja.

ವನಜಂ

ಪೋಗದಗ್ಗಿ ಮರುತ್ತುಗ್ಗಿ
ಯೋಗವಾಗಿರೆ, ಭಾವಿಸು, ಭೂ |
ಭಾಗದೊಳ್, ಮೃಗ-ಲೋಚನೇ, ಕೇಳ್,
ನಾಗವರ್ಮನಿ ನೀ ವನಜಂ.

|| 121 ||

109. Sixth instance: — — — | — — — | — — —, the Bhujagaśiṣṣṛgita (— — pada, — — pari; — — śrīta only in M.).

ಭುಜಗಶಿಶುಸೃತಂ

ಸ್ವಜಯಿಸೆ ನ-ನ-ಮಂ, ಮತ್ತಂ,
ಗಜಪತಿ-ಗಮನೇ, ವ್ರತ್ತಂ |
ತ್ರಿಜಗದೊಳಿದು ಸಂಸಿದ್ಧಂ,
ಭುಜಗಶಿಶುಸ್ತುತಂ ನಾಮಂ.

|| 122 ||

110. Seventh instance: — — — | — — — | — — —, the Vinuta.

ವಿನುತಂ

ನ-ನ-ಯುಗಮಿರೆ, ಪಾದಪಾ
ಶನ-ಗಣಮಿರೆಯೆನ್ನ ಕೋ |
ಕನದ-ನಯನೇ, ಲೋಕದೊಳ್
ವಿನುತಮಿದುವೆ ನಾಮದಿಂ.

|| 123 ||¹⁾

111. Eighth instance: — — — | — — — | — — —, the Mayūra.

ಮಯೂರಂ

ನ-ಸ-ಯಂ.

|| 124 ||²⁾

112. Ninth instance: — — — | — — — | — — —, the Bṛīhati.

ಬೃಹತಿ

ಯ-ಯ-ಯಂ.

|| 125 ||²⁾

1) Not in ll., Ra.; Re. Vidruma.

2) Only in M.; its last words of v. 123 are: ಕೇಳಂತ

ದಕ್ಕಂ | ನಿಂತಾ ಬೃಹತ್ಯಾಖ್ಯಾಪೆಂದುಂ. Of the nine instances only Halamukhi and Utsuka are in Rb.

10. Paṅkti. Quarters of 10 syllables;
(128×8 i. e.) 1024 vṛttas possible. (Hence the *Caesuras*
are pointed out by the author)

ಪಂಕ್ತಿಯೆಂಬ ಭಂದಸ್ತಿನೋಳ್ 10 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ
ಪುಟ್ಟುವ 1024 ವೃತ್ತಂಗಳೊಳಗೆ. (ಪಂಕ್ತಿ ಮೊದಲ್ಗೊಂಡ ವೃತ್ತಗಳಲ್ಲಿ
ಯತಿಯನ್ನು ತೋರಿಸಲಾಗಿದೆ)

113. First instance: — — — | ಉಉಉಉ | — — —, the Paṇavaka; Caesura at 7 (giri).

ಪಣವಕಂ

ಭೂ-ನಾಕಾಂತದೊಳಿರೆ* ತೋಯೇಶಂ,
ತಾನೆಂದು ಪಣವಕ-ನಾಮಂ, ಕೇಳ್! |
ನೀನಿಂತೀ ತೆಜನಹಿ*ದೋದೆಂದು,
ಮಿನಾಕ್ಷೀ, ಯತಿ ಗಿರಿ*ಯೋಳ್ ನಿಲ್ಲುಂ. || 126 ||

114. Second instance: — ಉ | — — — | ಉ — | — *, the Mandānila; (Caesura at the end of the Quarters).

ಮಂದಾನಿಲಂ

ಶೀತಕರೋರ್ವಿ-ಮಾರುತ-ಚೇತೋ *
ಜಾತ-ಹರಂ ಬುದಿದೋಡಮಿಂತೀ * |
ಭೂತಳಕೆಲ್ಲು ಸಂದುದಿದೆತ್ತಂ*,
ನೀತಿ-ಯುತೇ, ಮಂದಾನಿಲ-ವೃತ್ತಂ*. || 127 ||

115. Third instance: — — — | — * ಉ | ಉ * — | —, the Matta; Caesura at 4 (yuga).

ಮತ್ತಂ

ಮುನಂ ಧಾತ್ರೀ-ಶಶಿ-ಪವನೇಶೋ
ಪ್ರಸಂ; ನಿಲ್ಲುಂ*ಯತಿ ಯುಗ*ದೋಳ್; ಸೇ |
ವ್ಯಂ ನವ್ಯಂ ಭೂ*ತಳಕಿದು*, ಪೂಜ್ಯಂ;
ಭಿನಾಬಾಕ್ಷೀ*, ಪೆಸರಹಿ*! ಮತ್ತಂ. || 128 ||

116. Fourth instance: — ॐ | — ॐ | — ॐ * —, the Citrapada; Caesura at 9 (randhra).
(Three Dactyls and a long syllable.)

ಚಿತ್ರಪದಂ

ಚಂದ್ರ-ಗಣಂ ಬರೆ ಮೂಜಿಡೆ*ಯೊಳ್,
ಚಂದ್ರಧರಂ ಬಳಿಕಾ ಕಡೆ*ಯೊಳ್; |
ರಂಧ್ರ-ಯತಿ-ಸ್ಥಿತಿ ಪಂಚಮ*ದೊಳ್,
ಚಂದ್ರ-ಮುಖೀ, ನಿಲೆ, ಚಿತ್ರಪ*ದಂ.

|| 129 ¹⁾ ||

117. Fifth instance: — ॐ | ॐ * — | ॐ — | — *, the Maṇiraṅga; Caesura at 5 (bhūta).

ಮಣಿರಂಗಂ

ಪಾದಪಾಶನ-*ಮಾರುತಯುಗ್ಮಂ*,
ಪಾದದುತದೊ*ಳ್ಳಿಶ್ವರನಿರ್ಕುಂ*; |
ಕಾದಲೇ, ಯತಿ*ಭೂತದೊಳಿದಂ*
ದೋದಿ ಕೊಳ್ಳಬ*ಲೇ! ಮಣಿರಂಗಂ*.

|| 130 ||

118. Sixth instance: — — — | ॐ * — | ॐ — ॐ | — *, the Kalyāṇa; Caesura at 5 (bāṇa).

ಕಲ್ಯಾಣಂ

ಕ್ಷೋಣೀ-ವಾಯು-ದಿ*ನೇಶ-ರುದ್ರನು*;
ಬಾಣ-ಸ್ಥಾನದೊ*ಳಾಗಿ ವಿಶ್ರಮಂ*, |
ಬಾಣಿಂ ನಿತ್ತಿರೆ*, ಸಂದುದಲ್ತೆ ಕ*
ಲ್ಯಾಣಂ, ಪಂಕಜ-*ಪತ್ರ-ಲೋಚನೇ*?

|| 131 ²⁾ ||

11. Trishṭubh. Quarters of 11 syllables; (256×8 i.e.)
2048 vṛttas possible

ತ್ರಿಷ್ಟುಪ್ ಎಂಬ ಛಂದಸ್ಸಿನೊಳ್ 11 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ 2048 ವೃತ್ತಂಗಳೊಳಗೆ

119. First instance: — ॐ | — ॐ | ॐ * ॐ | — —, the Indravajra; Caesura at 8 (others at 5).

ಇಂದ್ರವಜ್ರಂ

ವೈಷ್ಣವ-ದ್ವಯಂ ಭಾನು-ಕಪ*ದಿಯುಗ್ಮಂ
ತಾಮಾಗರಲೈಂಟನೆಯೊಳ್*ವಿರಾಮಂ; |

1) ಪಂಚಮತೀಳ್ = elegantly.

2) Of the six instances only Mandānila is in Rb.; its other instance bears the name of Bhūmālī, but is quite corrupt.

ಈ ಮಾಳ್ಕೆಯಿಂದೋದಿದೊಡೊಂ*ದ್ರವಜ್ರಂ
ನಾಮಂ, ವಿಲೋಲಾಂಬುರುಹಾ*ಯತಾಕ್ಷೀ!

|| 132 ||¹⁾

120. Second instance: — — — | — — — | — * — | — —, the Upendravajra; Caesura at 8.

ಉಪೇಂದ್ರವಜ್ರಂ

ದಿನಾಧಿಪಂ ವ್ಯೋಮ-ರವೀ*ಶಯುಗ್ಮಂ
ಘನಂ ನಿಲಲೃಂಟನೆಯೊಳ್*ವಿರಾಮಂ; |
ಸನಾತನೋಕ್ತಂ ಬಹು-ಕೀ*ರ್ತಿ-ಯುಕ್ತಂ,
ಘನಸ್ಥಳೇ, ಕೇಳ್, ಅದುಪೇಂದ್ರವಜ್ರಂ.

|| 133 ||²⁾

121. Third instance: — — — | — * — | — — — | — * —, the Sainika; Caesura at 5 (others at 3). (Five Trochees and a long syllable.)

ಸೈನಿಕಂ

ಪಾದಪಾಶನಾ*ರ್ಕ-ಪಾವಕಂ ಲ-*ಗಂ
ಪಾದಮುಪ್ಪಿನಂ *ವಿರಾಮಮೈಯ್ಯ*ಱಿಂ |
ಮೇದಿನೀ-ವಿಕಾ*ಸಮಾಗಿ ನಿದೋ*ಡಾ
ಮೋದ-ರೂಪೆ, ಕೇಳ್*, ಇದಿಂತು ಸೈನಿಕಂ.

|| 134 ||³⁾

122. Fourth instance: — — — | — — — | — — — | — — *, the Dodhaka; Caesura at the end of the Quarters (pada). (Three Dactyls and a Spondee.)

ದೋಧಕಂ

ಇಂದು-ಗಣಂಗಳೆ ಮೂಜವಜಿಂದಂ *
ಮುದೆ ಗುರು-ಧ್ವಯಮಾಗೆ, ವಿರಾಮಂ * |
ಬಂದು ಪದಾಂತದೊಳಿದೊಡೆ, ಸಂಪೂ *
ಣೀಂದಂ-ಮುಖೀ, ಬಗೆ! ದೋಧಕ-ವೃತ್ತಂ.

|| 135 ||

123. Fifth instance: — — — | — — — * | — — — | — —, the Ratheddhatē; Caesura at 6 (rasa).

ರಥೋದ್ಧತೆ

ಮಾರುತೇಪ್ಪ-ದಿವಿ*ಜಾಗ್ನಯಂ ಲ-ಗಂ
ಸಾರೆಯಾಗೆ, ರಸ*ದಲ್ಲ ವಿಶ್ರಮಂ |

1) D., B., Rc. have "Caesura at 5" (in a numeral); H., Ra., M. "Caesura at 8". 2) Ra., H. "Caesura at 5". 3) H., Ra. and M. "Caesura at 3"; the others "Caesura at 5".

ದೂರಮಲ್ಲದಿರೆ*, ಕೇಳ್, ರಥೋದ್ಧತೋ
ದಾರ-ನಾಮಮೆಸೆ*ಗೂ, ರಥೋದ್ಧತೇ!

|| 136 ||

124. Sixth instance: ು ು ು | ು ು ು | - ು* - | ು -, the Candrikā; Caesura at 8 (diṣ).

ಚಂದ್ರಿಕೆ

ಅಮರ-ಯುಗಮುಮಗ್ನಿಯುಂ ಲ-ಗಂ
ಪ್ರಮದಿನೊಡನೆ ಬಂದು*ನಿಲೈ, ವಿ |
ಶ್ರಮಣಮೆಸೆಯೆ ದಿಕ್-ಪ್ರ*ದೇಶದೊಳ್,
ಕಮಲ-ವದನೆ, ಚಂದ್ರಿ*ಕಾಹ್ಲಯಂ.

|| 137 ||

125. Seventh instance: - - - | - * ು ು | ು ು* ು | ು -, the Bhramaravilasita; Caesura at 4 (?).

ಭ್ರಮರವಿಲಸಿತಂ

ಏಮಾತುರ್ಪಿ*ಶಶಿ-ದಿವಿ*ಜ-ಲ-ಗಂ
ತಾಮೆತ್ತಂ ಬು*ದಿರೆ, ಯತಿ*ಚತುರೋ |
ದ್ವಾಮಂ ವ್ರತ್ತಂ*, ಪರ-ಪದ*ನ-ಯುತೇ,
ನಾಮಂ ಶ್ರೀಮದ್-ಭ್ರಮರವಿ*ಲಸಿತಂ.

|| 138 ||

126. Eighth instance: - ು - | ು ು ು | - ು* ು | - -, the Svāgata; Caesura at 8 (diśāgata).

ಸ್ವಾಗತಂ

ಏಗಳೂ ಯತಿ ದಿಶಾ-ಗ*ಜದೊಳ್ ಸಂ
ದಾಗಕ್ಕು ದಿವಿಜೇಂದು*ಹರರ್ ಸಂ |
ಯೋಗಮಾಗಿರೆ, ಪಯೋರು*ಹ-ವಕ್ರೈ,
ಸ್ವಾಗತಂ ನೆಗಳ್ಳ ಪಿಂಗಳೆನಿಂದಂ.

|| 139 ||

127. Ninth instance: - - - | - ು ು | - * ು ು | - -, the Sālīni; Caesura at 7, as sāla is the same as parvata i. e. 7. (Giri is often = 8.)

ಕಾಲಿನಿ

ಭೂಮಿ-ಪ್ರೋಮದ್ಧಂಧ-ರು*ದ್ರದ್ಧಯಂಗಳ್
ತಾಮೆತ್ತಂ ಚೆಲ್ವಾಗೆ, ಶೈ*ಲಂಗಳೊಳ್ ವಿ |
ಶ್ರಾಮಂ ನಿತ್ತಂದಕ್ಕುಮು*ದ್ಗಂಧ-ಶಾಲಿ,
ಶ್ರೀಮದ್-ಗಂಧಂ ಶಾಲಿನೀ-*ನಾಮ-ವ್ರತ್ತಂ.

|| 140 ||

128. Tenth instance: — — — | — — — | — — — | — —, the Māṇikyā (=Cāikarūpa); Caesura not pointed out.

ಮಾಣಿಕ್ಯಂ
ಮ-ಸ-ಜ-ಗ-ಗಂ. || 141 ¹⁾ ||

129. Eleventh instance: — — — | — — — | — — — | — —, the Sāndrapada.

ಸಾಂದ್ರಪದಂ
ಭ-ತ-ನ-ಗ-ಗಂ. || 142 ¹⁾ ||

130. Twelfth instance: — — — | — — — | — — — | — —, the Layagrāhi. (Three Antibacchicus' and a Spondee.)

ಲಯಗ್ರಾಹಿ
ತ-ತ-ತ-ಗ-ಗಂ. || 143 ¹⁾ ||

131. Thirteenth instance: — — — | — — — | — — — | — —, the Sumukhi.

ಸುಮುಖಿ
ನ-ಜ-ಜ-ಲ-ಗಂ. || 144 ²⁾ ||

132. Fourteenth instance: — — — | — — — | — — — | — —, the Nītikē' (Gītikē'?).

ನೀತಿಕೆ
ನ-ರ-ರ-ಲ-ಗಂ. || 145 ²⁾ ||

133. Fifteenth instance: — — — | — — — | — — — | — —, the Sri.

ಶ್ರೀ
ಭ-ತ-ನ-ಗ-ಗಂ. || 146 ²⁾ ||

1) These instances are only in M. 2) These are only in Rb. Besides these 3 there are in Rb. the verses 132, 133, 135, 136, 138, 139, 140.

12. Jagati. Quarters of 12 syllables; (512×8) i. e.
4096 vrittās possible

ಜಗತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 12 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟವ 4096 ವೃತ್ತಂಗಳೊಳಗೆ

134. First instance: — — — | — — — | — — —* | — — —, the Drutapūrvavilambita; Caesura at 9 (randhra).

ದ್ರುತಪೂರ್ವವಿಲಂಬಿತಂ

ನ-ಭ-ಭ-ರೆಂಗಳವೊಂದಿರೆ * ಪಾದದೊಳ್,
ಶುಭಕರಂ ಯತಿ ನಿತ್ತಿರೆ * ರಂಧ್ರದೊಳ್, |
ಪ್ರಭು-ಕವೀಂದ್ರ-ಸಹಾಯದಿ * ನಾದುದಿಂ
ತಿಭ-ಗತ್ತೀ, ದ್ರುತಪೂರ್ವವಿಲಂಬಿತಂ.

|| 147 ||

135. Second instance: — — — | — — — | — — — | — — —*, the Totāka; Caesura at 12 (divasādhīpa). (Four Anapaests.)

ತೋಟಿಕಂ

ಪವಮಾನ-ಚತುಷ್ಟ-ಯುತಂ, ಯತಿಯುಂ *
ದಿವಸಾಧಿಪರೊಳ್ ನಿಲೆ, ವಸ್ತು-ಕವಿ- * |
ಪ್ರವರ-ಸ್ತುತಮಪ್ಪುದು ತೋಟಕಮೆಂ *
ದವಧಾರಿಸು ನೀನ್ ಅದನಬ್ಬ-ಮುಖೀ*!

|| 148 ||

136. Third instance: — — — | — — — | — — —* | — — —, the Bhujāṅgaprayāta; Caesura at 8 (diṣṭā). (Four Bacchiæus'.)

ಭುಜಂಗಪ್ರಯಾತಂ

ಕುಶಂ ವಾರ್ಧಿ-ಪರ್ಯಾಯಮು*ಕ್ಕುಂ; ವಿರಾಮಂ
ದಿಶಾ-ಸಂಖ್ಯೆಯಕ್ಕುಂ; ಪಯೋಜಾಯತಾಕ್ಷೀ, |
ವಿಶೇಷಂ ಕವೀಂದ್ರ-ಸ್ತುತಂ * ಪಿಂಗಳಂ-ಬೋಲೆ
ಪ್ರಶಸ್ತಂ ಸಮಸ್ತಂ ಭುಜು*ಗಪ್ರಯಾತಂ.

|| 149 ||

137. Fourth instance: — — — | — — — | — — —* | — — —, the Vamśastha; Caesura at 7.

ವಂಶಸ್ಥಂ

ದಿವಾಕರಾಕಾಶ-ದಿನೇಶ-ಪಾವಕರ್;
ಸುವಿಶ್ರಮಂ ಬಂದಿರೆ * ಸಪ್ತ-ಸಂಖ್ಯೆಯೊಳ್, |

ಸವಿಸ್ತರಂ ನಿತ್ತಿರೆ,* ಸಂದುದಿಂತುದಾ

ತ್ತ-ವಂಶೆ, ವಂಶಸ್ಥಮಿ*ದುರ್ವಿ-ಭಾಗದೊಳ್.

|| 150 ||

138. Fifth instance: — — — | — — — | — * — | — — —, the Indravamsā; Caesura at 8 (digdanti).

ಇಂದ್ರವಂಶಂ

ವೈರಮ-ದ್ವಯಂ, ಮುಂತೆ ದಿನೇ*ಶ-ಪಾವಕರ್

ತಾವೊಂದೆ, ದಿಗ್-ದಂತಿಯೊಳಾ*ಗೆ ವಿಶ್ರಮಂ, |

ಶ್ರೀಮಾನಿನೀ, ಸಯ್ಯಡಿಯಾ*ತನಿಂದಿದಂ

ನಾವೊಪಮಂ ಮಾಡಿದನಿ*ದ್ರವಂಶಮಂ.

|| 151 ||

139. Sixth instance: — — — | — — — | — — — | — — —, the Sragvīṇi; Caesura not indicated. (Four Amphimacrus'.)

ಸ್ರಗ್ವಿಣಿ

ಜಾತವೇದೋ-ಗಣಂಗಳ್ ಚತುಃ-ಸ್ಥಾನ-ಸಂ

ಜಾತಮಾಗುತ್ತಮಿದ್‌ಂದಿನಂತಾದೊಡಾ |

ಜಾತಮಂ ಸ್ರಗ್ವಿಣೀ-ವೃತ್ತಮೆಂಬರ್, ಜಗತ್-

ಖ್ಯಾತಮಂಭೋಜ-ಪತ್ರೋಪಮಾನೇಕ್ಷಣೀ!

|| 152 ||

140. Seventh instance: — — — | — — — | — * — — | — — —, the Nirupama; Caesura at 7 (dineśahaya), or 8 (diśāgaja, according to M.).

ನಿರುಪಮಂ

ಸುರಪುರೇಂದು-ದಿವ* ಸಾಧಿಪಾಗ್ನಿಗಳ್

ಬರೆ, ದಿನೇಶ-ಹಯ*ದೊಳ್ ವಿರಾಮಮಾ |

ಗಿರೆ, ಪಸರ್ ನೆಗಳೆ* ಪಿಂಗಳೋಕ್ತಿಯೊಳ್

ನಿರುಪಮಂ, ನಿರುಪ*ಮಾನ-ವಿಭ್ರಮಂ.

|| 153 ||

141. Eighth instance: — — — | — — — | — * — — | — — —, the Drutapada; Caesura at 7 (śaila).

ದ್ರುತಪದಂ

ಶತಮಖೇಂದು-ರವಿ* ತೋಯ-ಗಣಂ ಪ

ದ್ಧತಿಯೊಳಾಗೆ, ಯತಿ * ಶೈಲದೊಳಕ್ಕುಂ; |

ಶತ-ದಳಾಯತ-ಸು*ಲೋಚನೆ, ವೃತ್ತಂ
 ದ್ರುತಪದಂ ಮೃದು-ಪ*ದೋಕ್ತಿಗಳಿಂದಂ.

|| 154 ||

142. Ninth instance: — | — | — * — | — — , the Lalitapada; Caesura at 7 (kulagiri).

ಲಲಿತಪದಂ

ಕುಲಿಶಧರಾರ್ಕ-ಯು*ಗಂಗಳ ಮುಂದಂ
 ಜಲ-ಗಣವೊಪ್ಪಿರೆ*, ಬಂದು ವಿರಾಮಂ |
 ಕುಲಗಿರಿಯೊಳ್ ನಿಲೆ*, ಪಿಂಗಳನಿಂದಂ
 ಲಲಿತಪದಂ ಪೆಸ*ರಿ, ಲಲಿತಾಂಗೀ!

|| 155 ||

143. Tenth instance: — | — | — * — | — — , the Candrikē; Caesura at 6.

ಚಂದ್ರಿಕೆ (ಚಂದ್ರಿ)

ರ-ನ-ಭ-ಸಂ || ಉಸಿರ ಅಲಿ ಸಿಲೆಯೊಳ್.

|| 156 ¹⁾ ||

144. Eleventh instance: — | — | — | — | — — , the Hamsamatta (Hamsi, Hamsakeli?); Caesura not pointed out.

ಹಂಸಮತ್ತಂ

ಭ-ಭ-ರ-ಯಂ.

|| 157 ²⁾ ||

145. Twelfth instance; — | — | — * — | — — , the Pravarākshara (Pravitākshara); Caesura at 6.

ಪ್ರವರಾಕ್ಷರಂ (ಪ್ರವಿತಾಕ್ಷರಂ)

ಸ-ಜ-ಸ-ಸಂ || ವಿರಾಮವಾದಿನೆಯೊಳ್.

|| 158 ³⁾ ||

146. Thirteenth instance: — | — | — * — | — — , the Puṭa (Ghaṭa); Caesura at 7.

ಪುಟಂ (ಘಟಂ)

ನ-ನ-ಮ-ಯಂ || ಯತಿ ಸಪ್ತಸ್ಥಾನದೊಳ್.

|| 159 ⁴⁾ ||

1) In M., Rc., D., B. (Candri); the Caesura only in Rc. (and D.). 2) Only in Rc. (Hamsi), H., Ra.; and D. (Hamsa kalā?). 3) Only in Rc. (Pravarākshara), M. (Pravitākshara) and D. (Pravarākshara). 4) Rc. (Puṭa), M., D. (Puṭa).

147. Fourteenth instance: 〰— | 〰— | 〰— | 〰—, the Jaloddható,—dhata; Caesura not pointed out. (Amphibrachys, Anapaestus, Amphibrachys, Anapaestus.)

ಜಲೋದ್ಧತೆ (ಜಲೋದ್ಧತ)

ಜ-ಸ-ಜ-ಸಂ.

|| 160 ¹⁾ ||

148. Fifteenth instance: —— | —*— | 〰— | 〰*—, the Vaiśvadeva (—vi); Caesura at 5 (kāmūstra).

ವೈಶ್ವದೇವಂ (ವೈಶ್ವದೇವಿ)

ಮ-ಮ-ಯ-ಯಂ || ವಿಶ್ರಮಂ ಕಾಮಾಸ್ತ್ರವೋಳ್.

|| 161 ²⁾ ||

149. Sixteenth instance: 〰〰 | 〰— | 〰〰 | 〰—, the Kusumaviçitra; Caesura not pointed out. (Tribraehys, Bacchicus, Tribraehys, Bacchicus.) Cf. v. 308.

ಕುಸುಮವಿಚಿತ್ರಂ

ನ-ಯ-ನ-ಯಂ.

|| 162 ³⁾ ||

13. Atijagati. Quarters of 13 syllables; (1024×8 i. e.)

8192 vṛittas possible

ಅತಿಜಗತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 13 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
8192 ವೃತ್ತಂಗಳೊಳಗೆ

150. First instance: 〰— | —〰 | 〰— | 〰— | —, the Ruçira; Caesura not pointed out.

ರುಚಿರಂ

ದಿನೇಶ-ಚಂದ್ರ-ಪವನ-ಭಾಸು-ರುದ್ರರೊಂ

ದಿ ನಿಲ್ವುದುಂ, ವಿಳಸಿತ-ಪದ್ಮ-ಪತ್ರ-ಲೋ |

ಚನ್ನೇ, ಕರಂ ಸಕಲ-ಕವೀಂದ್ರರೊಲೈಯಿಂ

ಸುನಿಶ್ಚಿತಂ, ರುಚಿರಮಿದಾಗವೋಕ್ತಿಯಿಂ.

|| 163 ⁴⁾ ||

151. Second instance: 〰〰 | —〰 | —〰 | —〰 | —, the Añyuta (Abhyudita, Abhyudaya); Caesura at 4 (ambudhi), or 5 (bāṇa, in Rc. and D.; H., Ra. ānanda).

ಆಚ್ಯುತಂ

ನಗಹರೇಂದು-ಗಣ-ತ್ರಿತಯಾಗ್ರ-ಹರಂ

ಸೊಗಸಿ ಕೂಡಿರೆ, ನಿಂದೊಡೆ ವಿಶ್ರಮಣಂ |

1) Rc., M., D. 2) Only in Rc. and D. 3) Only in Rb.; besides this it has only Nos. 136 and 137. H., Ra. have only Nos. 134. 135. 138. 141. 142. 144. 4) In H., Ra., Rc., M., D., B.

ನೆಗಳಿದಂಬುಧಿಯಲ್ಲಿದು ಪಿಗಳನಿಂ,
ಮೃಗ-ನಿಭೇಕ್ಷಣಿ, ನಾಮದೊಳಚ್ಚುತಮುಂ. || 164 ¹⁾ ||

152. Third instance: — — — | — — — | — * — | — — — | —, the Prabhūta; Caesura at 8 (vasu).

ಪ್ರಭಾತಂ

ನ-ಜ-ಜ-ರ-ಗಂ || ವಿರಾಮಂ ವಸುವಿಂ. || 165 ²⁾ ||

153. Fourth instance: — — — | — — — | — — — * | — — — | —, the Komalarūcira (M. Komala); Caesura at 9 (nidhi). (Four Dactyls and a long syllable.)

ಕೋಮಲರುಚಿರಂ

ಭ-ಭ-ಭ-ಭ-ಗಂ || ವಿಶ್ರಮಂ ನಿಧಿ-ಸಂಪ್ರಯೋಳ್. || 166 ³⁾ ||

154. Fifth instance: — — — | — — — | — * — — | — — — | —, the Saundari (M. Sundara); Caesura at 7 (muni).

ಸೌಂದರಿ

ಭ-ತ-ಜ-ಭ-ಗಂ || ವಿಶ್ರಮಂ ಮುನಿ-ಸಂಪ್ರಯೋಳ್. || 167 ⁴⁾ ||

155. Sixth instance: — — — | — * — — | — — — | — — — | —, the Ambuja; Caesura at 5 (śara).

ಅಂಬುಜಂ

ಭ-ಜ-ಸ-ಸ-ಗಂ || ಕರದಿಂವೆ ವಿರಾಮಂ. || 168 ⁵⁾ ||

156. Seventh instance: — — — | — — — | — — — | — — — | —, the Mañjubhūshipi (?).

ಮಂಜುಭೂಷಿಣಿ

ಸ-ಜ-ಸ-ಜ-ಗಂ. || 169 ⁶⁾ ||

157. Eighth instance: — — — | — — — | — — — * | — — — | —, the Mattamayūra; Caesura at 9 (nidhi).

ಮತ್ತಮಯೂರಂ

ಎತ್ತಂ ಧಾತ್ರೀ-ವೈದ್ಯಮ-ಪಯೋ-ವಾ*ಯು-ಹರಕೃತ್
ಪತ್ತಿದಾರ್ಢಗಕ್ ಬಂದು, ವಿರಾಮಂ * ನಿಧಿಯೋಕ್ ಮೆ |

1) H. Ra. (abhyudita), Rb., Re., M. (abhyudaya), D., B. 2) Not in Rb.; M. has prabhuvitta.

3) Not in Rb. 4) Not in Rb. 5) Only in M. 6) Only in Rb.; it has also a Maṅgalikā, but corrupt; its first line has the form: S-J-S-S-G.

ಯ್ವತ್ತೊಪ್ಪತ್ತಂ ಬಂದಿರಲಾಗಳ್ * ಪಸರಿಮಂ
ವತ್ತಂ ಸಂದಿವಪ್ಪದು, ಕೇಳ್, ಮ*ತ್ತಮಯೂರಂ. || 170 ¹⁾ ||

14. Sakvari. Quarters of 14 syllables; (2048 × 8 i. e.)
16384 vṛttas possible

ಶಕ್ವರಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 14 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 16384 ವೃತ್ತಂಗಳೊಳಗೆ

158. First instance: — — | — — | — — | — — | — —*, the Vasantatilaka; Caesura at the Quarter's (pada) end (D., B. at 8).

ವಸಂತತಿಲಕಂ

ವೈವೇಂದು-ಭಾನು-ಗಣಯುಗ್ಮದಿನತ್ತಲಕ್ಕಂ*
ಸೋಮೇಶ್ವರ-ದ್ವಿತಯಮುತವಜ್ಜೋಳ್ ವಿರಾಮಂ* |
ಸಾಮಾನ್ಯಮಲ್ಲದು, ಪದಾಂತದೊಳನ್ವಿತಾರ್ಥಂ*;
ನಾಮಂ ವಸಂತತಿಲಕಂ, ಕಮಲಾಯುತಾಕ್ಷೀ*! || 171 ²⁾ ||

159. Second instance: — — | — — | —* — | — — | — —, the Praharapakalita (B.); Caesura at 7 (hayatati).

ಪ್ರಹರಣಕಲಿತಂ

ನ-ನ-ಭ-ನ-ಲ-ಗಮಂ*ಬಿವು ಗಣ-ನಿಯಮಂ
ಜನಿಯಿಸೆ, ಯತಿ ನಿ*ತ್ತಿರೆ ಹಯ-ತತಿಯೊಳ್, |
ನಿನಗವನವ*ತಿರೆ ವಿರಚಿಸಿದೆ;
ವನರುಹ-ವದನೇ*, ಪ್ರಹರಣಕಲಿತಂ. || 172 ³⁾ ||

160. Third instance: — — | — — | — —* | — — | — —, the Kusumāṅghripa; Caesura at 9 (nidhi).

ಕುಸುಮಾಂಘ್ರಿಪಂ

ತ್ರಿದಶ-ಚಂದ್ರ-ಹುತಾಶನಾ*ನಿಲಯಂ ಲ-ಗಂ
ಪುದಿದು ಕೊಂಡಿರೆ, ವಿಶ್ರಮಂ*ನಿಧಿಯೊಳ್ ಬೆಡಂ |

1) Not in Rb.; Ra., H. have manmathamayūra; D. and Rc. only mayūra.
Rb., Rc., M., D., B.

2) In Ra.,
3) Instead of ಪ್ರಹರಣಕಲಿತಂ D. has -ಕವಿಕಂ, M. and Rc. have -ತಿಲಕಂ, H., Ra., Rb. -ಕಳಕೆ.

ಗೊದವಿ ಬಂದಿರೆ, ನಾಗವ*ಮೃಸಿನಾದುದ
ಭೃದಯ-ಕಾರಣಪೋಷಣ್ಣ*, ಕುಸುಮಾಂಭ್ರಿಪಂ. || 173 ||

161. Fourth instance:— | — | — | — | —*, the Vanamayūra; Caesura at Quarter's (pada) end.

ವನಮಯೂರಂ

ಬಂದಿರೆ ಸರೋಜರಿಪು ಭಾನು ಮರುದಿಂದ್ರಂ*,
ಮುಂದಿರೆ ಹರ-ಧೃಯ-ಗಣಂ, ವಿಮಲ-ಸಂಪೂ * |
ಣೀಂದ್ರ-ವದನೇ, ಯತಿ ಪದಾಂತದೊಳೆ ಸಿಂದಂ *
ದೆಂದುಮಿದು, ಕೇಳೆ, ಪೆಸರಿಸಿ ವನಮಯೂರಂ*. || 174 ||

162. Fourth instance again:— | — | — | — | —, the Vanamayūra as Kuṭmala (not Kuḍmala); Caesura at 5 (pañcama, in Re.; in M. èampaka), or at 4 (or 7? vârudhi=vârdhi, in D. and B.).

ಕುಟ್ಟಲಮೆಂಬ ವನಮಯೂರಂ

ಭ-ಜ-ಸ-ನ-ಗ-ಗಂ || ಯತಿ ಪಂಚಮದೊಳ್, ಅಥವಾ ನಾಕುಧಿಯೊಳ್. || 175 ||

163. Fifth instance:— | — | — | — | —, the Saundara (M. guṇa saundara), Caesura at mṛigendra (Re.), anindra (Ra.), anendra (D.), agendra (=kulagiri, 8? II., M.).

ಸೌಂದರಂ

ಭ-ಭ-ರ-ಸ-ಲ-ಗಂ (ವಿಶ್ರಮಣಂ ಅಗ್ರೇಂದ್ರದೊಳ್). || 176 ||

15. Atiśakvari. Quarters of 15 syllables; (4096×8 i.e.)

32768 vrittis possible

ಅತಿಶಕ್ವರಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 15 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 32768 ವೃತ್ತಂಗಳೊಳಗೆ

164. First instance: — | — | — | —*, the Mālini; Caesura at 8.

ಮಾಲಿನಿ

ಅಮರ-ಗಣ-ಯುಗಂಗಳ್*, ಮುಂತೆ ಭೂ-ತೋಯಯುಗಂ
ಕ್ರಮದೆ ನಿಲೆ, ಬೆಡಂಗಂ* ತಾಳ್ವ ಬಂದಾ ವಿರಾಮಂ |

1) In II., Ra., Re., D., M., B. 2) Ra., Rb., Re., D., B., M.; D. puts the Caesura at gaja, B. at aja. 3) Re., M., D., B. 4) Not in Rb. and B.

ವಿಮಲಮೆನಿಸಲೆಂಟೆ *ಬಲ್ಲಿ ನಿಲ್ಲಂದೊಡಕ್ಕುಂ,
ಸಮುದ-ವನಿತೆ, ನೀಂ ಕೇಳ್*, ಮಾಲಿನೀ-ನಾಮ-ವ್ರತ್ತಂ. || 177 ¹⁾ ||

165. Second instance: 000 | 000 | 00*0 | 000 | 00—, the Maṇigāṇanikara; (Caesura according to D. and B. at *vasumati* i. e. 8). (Seven Pyrrhichs and a long syllable.)

ಮಣಿಗಣನಿಕರಂ

ಸುರಪುರ-ಗಣಮೆಸೆ*ದಿರೆ ಜಲನಿಧಿಯೊಳ್,
ಮರುತನುಮವಜ್ಜಿಯೊಳ್ *ಬೆರಸಿರೆ ತುದಿಯೊಳ್, |
ಸುರಚಿತ-ಮಣಿ-ಗಣ-*ನಿಕರ-ವಿಲಸಿತೇ,
ಸುರುಚಿರಮಿದನಜ್ಜಿ*, ಮಣಿಗಣನಿಕರಂ. || 178 ¹⁾ ||

166. Third instance: 000 | 00— | 000 | —0*0 | 0—, the Viçitralalita (Palāśadaḷa); Caesura at 11 (hara; according to B. at *randhra*).

ವಿಚಿತ್ರಲಲಿತಂ

ತ್ರಿದಶ-ಮರುದಿಂದ್ರಪುರ-ಚಂದ್ರ-*ಸಲಿಲಂಗಳ್
ತುದಿಯೊಳಿರೆ, ತಳ್ತು ಹರರಲ್ಲಿ*ಯತಿ ನಿಲ್ಲುಂ; |
ವಿದಿತಮಿದು ಧಾರುಣಿಯೊಳ್ಜ್ಜ-*ದಳ-ಸೇತ್ರೇ,
ಸದಮಲ-ವಿಚಿತ್ರಲಲಿತಂ, ಲ*ಲಿತ-ಗಾತ್ರೇ! || 179 ²⁾ ||

167. Fourth instance: —0— | 000 | —00 | —00 | —0—*, the Maṇivibhūṣaṇa; Caesura at Quarter's (pada) end.

ಮಣಿವಿಭೂಷಣಂ

ಪಾವಕೇಂದ್ರ-ಶಶಿಯುಗ್ಮದಿನತ್ತ ಹುತಾಶನಂ*
ಭಾವಿಸುತ್ತಿರೆ, ಪದಾಂತದೊಳಿದೊಡೆ ವಿಶ್ರಮಂ*, |
ದೇವಿ, ಚಾರು-ನಯನೇ, ಸುತ-ಕೀರ್ತಿ-ಕವೀಂದ್ರ-ಸಂ*
ಭಾವಿತಂ ಮಣಿವಿಭೂಷಣಮೊಂದಜ್ಜಿ ನೀನ್ ಇದಂ*! || 180 ³⁾ ||

168. Fifth instance: 000 | 000 | —00 | 000 | —0—*, the Surāṅga Kesara, Sukesara (M., Ra., II.) or Kesara (Re.); Caesura at Quarter's end.

1) H., Ra., Rb., Re., M., D., B.

2) H., Ra., Re., M., B. and Rb.; Rb. calls it *palāśadaḷa*.

3) Ra., Re., M., D., B., H.

ಸುರಂಗಕೇಸರಂ

ಅಮರ-ಗಣಾರ್ಕ-ಶ್ವೀತಕರ-ಭಾನು-ಪಾವಕೋ-*

ತ್ತಮ-ಗಣ-ಪಂಚಕಂ, ಕಡೆಯೆ ಚೆಲ್ವುವೆತ್ತ ವಿ* |

ಶ್ರಮಮಿದನಾಗಳು ಕವಿಗಳೋದುತ್ತಿರ್ಪರೆ*

ನ್ನ ಮನಸಿನೋಪ ಕಾಂತೆಯೆ, ಸುರಂಗಕೇಸರಂ*.

181¹⁾ ||

169. Sixth instance: ುೃ | ು - ು | ು - ು | - * ು | - ು -, the Navanaḷina; Caesura at 10.

ನವನಳಿನಂ

ದಿವಿಜ-ದಿನಾಧಿಪಯುಗ್ಮ-ಶ್ವೀತಕರಾಗ್ನಿಯೆ

ಬಿಪು ನೆರೆದಿಂಬನೆ ಬಂದೊಡಾ* ಯತಿ ಹತ್ತಲಿ |

ತ್ತವತರಿಸಿದೊಡಮುಂಬುಜಾ*ಯತ-ಲೋಚನೇ,

ನವನಳಿನಂ ಕವಿ-ರಾಜಹಂಸ-ವಿನಿಮಿತ್ತಂ.

182²⁾ ||

16. Aṣṭi. Quarters of 16 syllables; 65536 vṛttas possible

ಅಷ್ಟಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 16 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ 65536 ವೃತ್ತಂಗಳೊಳಗೆ

170. First instance: ುೃ | ುೃ | ುೃ | ು* - ು | ು - | -, the Lalitapada; Caesura at 10.

ಲಲಿತಪದಂ

ಕುಲಿಶಧರ-ಪುರ-ದಿನಪ-ಮಾರುತ-ಹರಾಂತಂ

ನೆಲಸಿ ನಿಲೆ, ಯತಿ ದಶದೊಳಿದೊಡೆ ನಿತಾಂತಂ |

ಸಲೆ ನೆಲಕೆ ಪರೆದುದಿದ* ನೋದಬಲೆ, ಸಂತಂ

ಲಲಿತಪದಮುಚಿತ-ಪದ-ಯುಕ್ತಮತಿಕಾಂತಂ.

|| 183³⁾ ||

171. Second instance: ು - ು | - ು | - ು | - ು* | - ು | -, the Jagadvandita; Caesura at 12 (bhāskara). (Five Daetyls and a long syllable.)

ಜಗದ್ವಂದಿತಂ

ಇಂದು-ಗಣಂ ಶರ-ಸಂಭೈಯೊಳೊಂದಿರೆ*, ಚಂದ್ರಧರಂ

ಬಂದು ಪದಾಂತದೊಳಿದೊಡೆ, ಭಾಸ್ಕರಾರೊಳ್ ಯತಿಯು |

1) H., Ra. (sukesara), Re. (heading: suraṅga kesara), M., D., B. Rb. and M.

3) Ra., Rb., Re., M., B., D., H.

2) Not in H., Ra.,

ನಿಂದು ಪಿರಾಜಿಸೆ, ಪಿಗಳನಿ ಪರಿ*ದತ್ತು ಜಗ
 ದ್ವಂದಿತಮಿತಿವನೋದುವುದಿಂಬಿನ*ಪದ್ಮ-ಮುಖೀ! || 184¹⁾ ||

172. Third instance: — — — | — — — | — * — | — — — | — — — | —, the Maṅgala; Caesura at 8 (danti).

ಮಂಗಳಂ

ನ-ಭ-ಜ-ಜ-ಜ-ಗಂ || ಯತಿ ದಂತಿಯೋಳ್. || 185²⁾ ||

173. Fourth instance: — — — | — — — | — — — | — — * | — — — | —, the Vijayānanda; Caesura at 12 (divasakara, dinakara).

ವಿಜಯಾನಂದಂ

ಯ-ಮ-ನ-ಸ-ರ-ಗಂ || ಯತಿ ದಿವಸಕರೋಳ್. || 186²⁾ ||

174. Fifth instance: — — — | — — — | — — — | — — — | — — — | —, the Pañcācāmara.

ಪಂಚಕಾಮರಂ

ಜ-ರ-ಜ-ರ-ಜ-ಗಂ. || 187³⁾ ||

17. Atyaṣṭi. Quarters of 17 syllables; 131072 vṛttas possible.

(If the Jagadvandita v. 184 were put under this head and a long syllable added, a true Hexameter would be produced.)

ಅತ್ಯಷ್ಟಿಯೆಂಬ ಭಂದಸ್ತಿಸೂಕ್ 17 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 131072 ವೃತ್ತಂಗಳೊಳಗೆ

175. First instance: — — — | — — — | — — — | — * — | — — — | —, the Mandākṛānta; Caesura at 10.

ಮಂದಾಕ್ರಾಂತಂ

ಕಾಂತೇ, ಧಾತ್ರೀ-ಹಿಮಕ್ತದಮರಾ*ಕಾಶ-ಯುಗ್ಮೇಶ-ಯುಗ್ಮಂ
 ಮುಂತಂ ಬಂದೀ ಪದದ ಕಡೆಯೊಳ್* ಚಿಟ್ಟನಾಂತಿದೊಡಂ, ವಿ |
 ಶ್ರಾಂತಂ ನಿಲ್ಕುಂ ದಶಮದೇಯೊಳ್*; ಯವ್ವನಾಕ್ರಾಂತೆ, ಮಂದಾ
 ಕ್ರಾಂತಂ ವೃತ್ತಂ ನೆಗಳ್ಳದಿಳೆಯೊಳ್* ಪಿಗಳ-ಪ್ರೋಕ್ತಿಯಿಂದಂ! || 188⁴⁾ ||

1) H., Ra., Rc., M., D., B. 2) H., Ra., Rc., M., D., Sb. 3) Only in Rb. 4) Not in Rb.

176. Second instance: — — | — — | — * — | — — | — — | — —, the Prithvi;
Caesura at 8 (vasu; according to M. at yati).

ಪೃಥಿವಿ

ಇನಾನಿಲ-ದಿನೇಶ-ಮಾ*ರುತ-ಪಯೋ-ಲ-ಗಂಗಳ್ ಬೆಡು

ಗನಾಳ್ವ ನಿಲೆ, ವಿಶ್ರಮಂ*ವಸುಗಳಲ್ಲಿ ಚಲ್ತಾದೊಡು |

ದು, ನೀರಜ-ದಳೇಕ್ಷಣೀ*, ಬಗೆದು ಕೇಳ್ ಇದಂ! ಪ್ರಥಿಯೊ

ಬ ನಾಮದೊಳಿದಲ್ಲಿ ಸಂ*ದುದು ನಿರಂತರಂ ಪ್ರಥಿಯೊಳ್? || 189¹⁾ ||

177. Third instance: — — | — — * | — — | — — | — — | — —, the Sikharipi;
Caesura at 6.

ಶಿಖರಿಣಿ

ಯ-ಮ-ನ-ಸ-ಭ-ಲ-ಗಂ || ವಿಶ್ರಮಂ ಅರ್ಪಿಂಬಲ್ಲಿ. || 190²⁾ ||

178. Fourth instance: — — | — — * | — — | — — | — — | — —, the Hariṇipluta;
Caesura at 6 (shatka).

ಹರಿಣೀಪ್ಲುತಂ

ಕುಲಿಶಧರ-ವಾ*ತೋರ್ವಿ-ವೈಶ್ವಾನರಾನಿರಂತರದೊಳ್

ಸೆಲಸೆ ಹರಿಯುಂ *ಕಾಮಪ್ರಧ್ವಂಸಿಯುಂ, ಯತಿ ಪಟ್ಟದೊಳ್ |

ನಿಲೆ, ಬಗೆದು ಕೇಳ್*, ಜ್ಯೋತ್ಸಾ-ಕಾಂತಿ-ಪ್ರಭಾಸಿತ-ಲೋಚನೇ,

ಲಲಿತ-ಹರಿಣೀ*ನೇತ್ರೇ, ಕರ್ಣಾಮೃತಂ ಹರಿಣೀಪ್ಲುತಂ. || 191³⁾ ||

179. Fifth instance: — — | — — | — — | — — | — — | — —, the Vanajadala. (Five
Tribachys' and two long syllables.)

ವನಜದಳಂ

ನ-ನ-ನ-ನ-ಗ-ಗಂ. || 192⁴⁾ ||

180. Sixth instance: — — | — — | — — | — — | — — | — —, the Kanakâbjantya;
Caesura not pointed out.

ಕನಕಾಬ್ಜನೀಯಂ

ನ-ಜ-ಭ-ಜ-ಜ-ಲ-ಗಂ. || 193⁵⁾ ||

181. Seventh instance: the Narkuṭaka (Narkatāka)⁶⁾, is the same with Kanakâbjantya (?).

1) Also in Rb. 2) Not in Rb. 3) Also in Rb. 4) Only in Rb. 5) Not in Rb.

6) Only in M.; it appears therein in a highly corrupt form; its third line, however, is identical with the Kanakâbjantya's scheme.

18. Dhṛiti. Quarters of 18 syllables; 262144 vṛttas possible

ಧೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 18 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟಿವ
262144 ವೃತ್ತಂಗಳೊಳಗೆ

182. First instance: — — | — — | — * — | — — | — — | — —, the Mallikāmlāḥ;
Caesura at 8 (vasu).

ಮಲ್ಲಿಕಾಮಾಲೆ

ಜ್ಞಾಲೆ-ವಾಯು-ದಿನೇಶಯು*ಗೃ-ಶಶಾಂಕ-ಪಾವಕರಂಭಿವರ್
ಲೇಲೆಯಿಂ ಬರೆ, ವಿಶ್ರಮಂ *ವಸು-ಸಂಖ್ಯೆಯೊಳ್ ನಿಲೆ, ಭಾಮಿನೀ, |
ನೀಲ-ಲೋಲ-ಸಹಸ್ರ-ಕುಂ*ತಳೆ, ಸಂದುದಿಂತಿದು ಮಲ್ಲಿಕಾ
ಮಾಲೆಯೆಂಬುದು ನಿಶ್ಚಯಂ *ಕವಿ-ರಾಜಹಂಸ-ವಿನಿಮಿಷಂ. || 194¹⁾ ||

183. Second instance: — — — | — — * — | — — | — — | — — | — —, the Kan-
darpajūta; Caesura at 5 (kāmaśtra).

ಕಂದರ್ಪಜಾತಂ

ಮ-ತ-ನ-ಯ-ಯ-ಯಂ || ವಿರತಿ ಕಾಮಾಸ್ತ್ರದೊಳ್. || 195²⁾ ||

184. Third instance: — — — | — — — | — — * — | — — | — — | — —, the Aravinda;
Caesura at 9 (nidhi).

ಅರವಿಂದಂ

ಸುರಪುರಯುಗ-ಪವನ-*ದ್ವಿತಯಾಕಾಶಾಂಬು-ಗಣಂಗಳ್
ನೆರೆದಿರೆ, ಯತಿ ನಿಧಿಯೊಳ್*ನಿಲೆ, ಕೇಳ್, ಅನಂದದೊಳೆಂದು |
ನಿರತಿಶಯದೊಳಿದನೋದೆಲೆ, ನೀಲಾಬ್ಜೇಕ್ಷಣ³⁾, ನೀನ್! ಈ
ಸುರುಚಿರಮೆನಿಪದೆ ದಲ್*ಪೆಸರಿದು ತಾನ್ ಅರವಿಂದಂ. || 196²⁾ ||

185. Fourth instance: — — — | — — — | — — — | — — — | — — — | — — —, the Hamsaka.

ಹಂಸಕಂ

ಸ-ನ-ಜ-ನ-ಭ-ಸಂ. || 197³⁾ ||

1) Also in Rb.

2) Not in Rb.

3) Only in Rb.

19. Atidhṛiti. Quarters of 19 syllables; 524288 vṛttas possible

ಅತಿಧೃತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ 19 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
524288 ವೃತ್ತಂಗಳೊಳಗೆ

186. First instance: — | — | —* | — | — | — | —, the Taraḷa;
Caesura at 8 (diśākari; B., D.: mahāvara = 16).

ತರಳಂ

ಸುರಪ-ಶ್ರೀತಕರಾಗ್ನಿ-ಮಾರುತ-ಭಾನುಯುಗ್ಮ-ಗಣಂಗಳಿಂ
ಪರದೊಳೊಪ್ಪಿ ಹಿಮಾಂಶು*ಶೇಖರನಾಗೆ, ವಿಶ್ರಮಣಂ ದಿಶಾ |
ಕರಿಗಳೊಳ್ ನಿಲೆ, ಸಂದು*ದಿಂತಿದು ನಾಗವರ್ಮ-ವಿನಿಮಿಶಂ,
ತರಳ-ಲೋಚನೆ, ನಾಮ*ದಿಂ ತರಳಂ ಕವೀಂದ್ರ-ಜನ-ಸ್ತುತಂ. || 198¹⁾

187. Second instance: — | — | —* | — | — | —, the Megha-
visphūrjita; Caesura at 12 (mārtanḍa).

ಮೇಘವಿಸ್ಫೂರ್ಜಿತಂ

ಯ-ಮ-ನ-ಸ-ರ-ರ-ಗಂ || ವಿಶ್ರಮಂ ಮಾರ್ತಂಡಮೊಳ್. || 199²⁾

188. Third instance: — | — | —* | — | — | —, the Sārdā-
lavikrīḍita; Caesura at 12 (dīnēṣa).

ಶಾರ್ದೂಲವಿಕ್ರೀಡಿತಂ

ಉರ್ವಿ-ಮಾರುತ-ಭಾಸ್ಕರಾನಿಲ-ವಿಯದ್*ದ್ವಂದ್ವಂ, ಪದಾಂತಂಗಳೊಳ್
ಶರ್ಮಂ, ವಿಶ್ರಮಣಂ ದಿನೇಶರಡೆಯೊಳ್*ನಿಲ್ಕಂ ಮನುಗೊಳ್ಳೆನಂ. |
ನಿರ್ವ್ಯಾಜಂ ಭುವನ-ತ್ರಯಂಗಳೊಳಗೀ*ವೃತ್ತಂ ಪ್ರಸಿದ್ಧಂ ಕರಂ,
ಚಾರ್ವಾಂಭೋರುಹ-ಪತ್ರ-ನೇತ್ರೈ, ಪೆಸರಿ*ಶಾರ್ದೂಲವಿಕ್ರೀಡಿತಂ. || 200³⁾

189. Fourth instance: — | — | — | — | — | —, the Khaṇḍa-
pluta; Caesura at pakṣa.

ಖಂಡಪ್ಲುತಂ

ರ-ಸ-ಸ-ತ-ಜ-ಜ-ಗಂ || ವಿಶ್ರಮಣಂ ಪಕ್ಷಮೊಳ್. || 201⁴⁾

1) Also in Rb.; B. and D. ನಾಸಿಂಗಳನಿಮಿಶಂ. 2) Not in Rb. 3) Also in Rb. 4) H.,
Ra., Re., D., M., Sb. 'Pakṣa' meaning in this instance is doubtful; perhaps 15.

20. Kṛiti. Quarters of 20 syllables; 1048576 vṛittas possible

ಕೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 20 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 1048576 ವೃತ್ತಂಗಳೊಳಗೆ

190. First instance: — — | — — | — — | — — | — * — | — — | — —, the Matṭe-bhavikṛīḍita; Caesura at 13; Ra., II. at 10 (daśa).

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಶ್ವಸನೇಂದು ಜ್ವಲನಂ ದಿವಂ ಧರೆ ಜಲಂ * ದೈತ್ಯಾರಿ ಕಾಮಾಂತಕ-
ಪ್ರಸರೋದ್ಯದ್-ಗಣಮು, ತ್ರಯೋದಶ-ಯತಿ- * ಪ್ರಸ್ತಾರಮಾಗಿದೊಡೀ |
ವಸುಧಾ-ಚಕ್ರದೊಳೆಯ್ವಿ ಸುದುದು ಕರಂ*, ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ
ಪೆಸರಾಯ್ತಂತಿದು ಪಿಂಗಳಾಹಿ-ವರನಿಂ*, ವ್ಯಾಲೋಲ-ನೀಲಾಲಕೀ! || 202¹⁾ ||

191. Second instance: — — | — — | — — | — * — | — — | — — | — —, the Utpa-lamâlī; Caesura at 11 (rudra).

ಉತ್ಪಲಮಾಲೆ

ಪೀತಕರಾನಲೇಂದ್ರಪುರ-ಚಂದ್ರ- * ಶಶಾಂಕ-ಹುತಾಶನಂ ಲ-ಗೋ
ಪೇತವೊಡಂಬಡುತ್ತಮಿರೆ, ರುದ್ರ*ರ ಸಂಖ್ಯೆಯೊಳಾಗೆ ವಿಶ್ರಮಂ, |
ಸಾತಿಶಯೋಕ್ತಿಯಿಂದಿದು ವಿರಾಜಿಸುಗುಂ ಕವಿ-ರಾಜಹಂಸನಿಂ
ಭೂತಳದೊಳ್ ನೆಗಳ್ತವಡೆದುತ್ತ * ಲಮಾಲೆ, ವಿಲೋಲ-ಲೋಚನೇ! || 203²⁾ ||

192. Third instance: — — | — — | — — | — * — | — — | — — | — —, the Ana-vadya (D. anamadhya, M. anavandya); Caesura at 11 (rudra).

ಅನವದ್ಯಂ

ನ-ಭ-ಭ-ಮ-ಸ-ಸ-ಲ-ಗಂ || ವಿಶ್ರಮಂ ರುದ್ರನ ಸಂಖ್ಯೆಯೊಳ್. || 204³⁾ ||

193. Fourth instance: — — | — — | — — | — — * | — — | — — | — —, the Vana-manjari; Caesura at 12 (dinanātha). It is the Vanavallari of Rb., the Nāgarajita of Ra., II.

ವನಮಂಜರಿ (ವನವಲ್ಲರಿ, ನಾಗರಂಜಿತಂ)

ಭ-ಭ-ಭ-ಭ-ರ-ಸ-ಲ-ಗಂ || ವಿಶ್ರಮಂ ದಿನನಾಥಲೊಳ್. || 205⁴⁾ ||

1) Also in Rb.; ಪಿಂಗಳಾಹಿ only in B. and D., the others ನಾಗವನಂ. 2) II., Ra., Re., Rb., M., D. 3) H., Ra., Re., M., D. 4) Also in Rb.

21. Prakṛiti. Quarters of 21 syllables ; 2097152 vṛttas possible

ಪ್ರಕೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 21 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ
2097152 ವೃತ್ತಂಗಳೊಳಗೆ

194. First instance: — | — | — | — | — | — | —, the Campakamāle; Caesura at 13.

ಚಂಪಕಮಾಲೆ

ತ್ರಿದಶ-ರವೀಂದು-ಭಾಸ್ಕರ-ಗಣ-ತ್ರಿತ*ಯಾಗ್ರದೊಳಗ್ಗಿ ಚಲ್ತುವೆ
ತ್ತುದಯಿಸಿನ ತ್ರಯೋದಶದೊಳಾಗಿರೆ* ವಿಶ್ರಮಣಂ, ನಿರಂತರಾ |
ಭೃದಯಕರಂ ಪರಂ ನಿನಗಶೋಕ-ಮ*ಹೀರುಹ-ಪಲ್ಲವೋಲ್ಲಸತ್- |
ಪದ-ಯುಗೆ, ನಿಚ್ಚವೋದು, ಗಡ, ಚಂಪಕ*ಮಾಲೆಯನೊಲ್ಲದಿಲೆಯಿಂ || 206¹⁾

195. Second instance: — | — | — | — | — | — | —, the Sragdharō; Caesura at 7 (hayānikara).

ಸ್ರಗ್ಧರೆ

ಭೂಮಿ-ಜ್ವಾಲೇಂದು-ದೇವಾ*ಧಿಪಪುರ-ಗಣದಿಂ*ಮುತೆತೋಯ-ತ್ರಯಂಗಳ್*
ತಾಮೆತ್ತಂ ಬಂದು ಚಲ್ತಾ*ಗಿರೆ, ಹಯನಿಕರ-*ಸ್ಥಾನದೊಳ್ ನಿಲ್ಲಿನಂ ವಿ* |
ಶ್ರಾಮಂ, ಛಂದಕ್ಕಲಂಕಾ*ರಮಿದನೆ ಜನಕಾ*ನಂದಮಂ ಮಾಡುಗೂ, ಸ್ರಗ್-
ಧಾಮ-ಪ್ರೋದ್ಧಾಮ-ಕೇಶಾ*ಸ್ಥಿತೆ, ಒಗೆ! ಪೆಸರಿಂ*ಸ್ರಗ್ಧರಾ-ನಾಮ-ವೃತ್ತಂ || 207¹⁾

196. Third instance: — | — | — | — | — | — | —, the Taraṅga-ma (M. turaṅgaṃ); Caesura at 9 (randhra).

ತರಂಗಮಂ (ತುರಂಗಮಂ)

ರ-ನ-ರ-ನ-ರ-ನ-ರಂ || ಯತಿ ರಂಧ್ರದೊಳ್ || 208²⁾

197. Fourth instance: — | — | — | — | — | — | —, the Lalitagati; Caesura at 12 (ravi).

ಲಲಿತಗತಿ

ನ-ನ-ನ-ಯ-ಯ-ತ-ಮಂ || ವಿರಾಮಂ ರವಿಯೊಳ್ || 209³⁾

1) Also in Rb.

2) Re., D., M.

3) H., Ra., Re., M., D.

22. Ākṛiti¹⁾. Quarters of 22 syllables; 4194304 vṛittas possible

ಆಕೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 22 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
4194304 ವೃತ್ತಂಗಳೊಳಗೆ

198. First instance: — — | — — | — — | — — | — —* | — — | — — | —, the Mahāśragdharē; Caesura at 15 (paksha).

ಮಹಾಶ್ರಗ್ಧರೆ

ಮರುವಾಕಾಶದ್ವಯೇಂದ್ರಾನಿಲ-ಹುತವಹಯು*ಗಾಂಗಳಜನ್ಮಾಂತಕರ್ಗ್
ಬರೆ, ಪಕ್ಷ-ಸ್ಥಾನದೊಳ್ ನಿಲ್ಲಿರೆ ವಿರತಿ, ಮಹಾ*ಸ್ತಗ್ಧರಾ-ನಾಮ-ವೃತ್ತಂ, |
ಗುರು-ವಿಧ್ಯಾ-ಪ್ರೇಮಿ, ಅಭ್ಯಾಸದ ವಿಲಸಿತೆ, ಚಾ*ವಾರ್ತನನೇ, ಕಾವ್ಯ-ಪೋದಾ
ಸ್ಪುರಿತ-ಪ್ರೋದ್ಭಾಸಿ, ಕಾಂಚೀ-ಖಚಿತ-ರಸನ-ಯು*ಕ್ತಾಂಗನೇ, ಕೇಳ್, ಪ್ರಿಯಾಪ್ಪೇ! || 210 ||²⁾

199. Second instance: — — | — — | — — | — — | — —* | — — | — — | —, the Bhadraka; Caesura at 15 (paksha).

ಭದ್ರಕಂ

ಭ-ರ-ನ-ರ-ನ-ರ-ನ-ಗಂ || ವಿರತಿ ಸ್ಪಷ್ಟೋ. || 211 ||³⁾

200. Third instance: — — | — — | —* — | — — | — —* | — — | — — | —, the Vanamanjari; Caesura at 7 (hayavrāta, turagavrāta) and 8 (gajavraja, gajavrāta). (Seven Daetyls and a long syllable.)

ವನಮಂಜರಿ

ಭ-ಭ-ಭ-ಭ-ಭ-ಭ-ಗಂ || ವಿಶ್ರಮಂ ಹಯವ್ರತದೊಳಂ ಗಜವ್ರತದೊಳಂ. || 212 ||³⁾

201. Fourth instance: — — | — — | — — | — —* | — — | — — | — — | —, the Cātakuja; Caesura at 12 (padminimitra).

ಚಾತಕುಜಂ

ನ-ಮ-ರ-ನ-ಭ-ರ-ರ-ಗಂ || ವಿಶ್ರಮಂ ಪದ್ಮಿನೀಮಿತ್ರನೊಳ್. || 213 ||³⁾

1) From here our MSS., with the exception of B., show irregularities in the headings. B., however, with D., calls class 25 (against M., Rb. and Re.) Atikṛiti. Class 22 is Ākṛiti in D., II.; Ākṛiti in Ra., Re., and B.; Atikṛiti in Rb.; Vikṛiti in M. 2) Also in Rb. 3) Not in Rb. and B.

23. Vikṛiti¹⁾. Quarters of 23 syllables; 8388608 vṛittas possible

ವಿಕ್ರತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 23 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ

8388608 ವೃತ್ತಂಗಳೊಳಗೆ

202. First instance: ——— | ——— | ——— | ——— | ——— | ——— | ——— | ———, the
Hamsagati; Caesura according to H., Ra. and M. at 8 (vasu); according to Re., B. and D. at
11 (hara). (Proceleusmaticus, six Daetyls and a long syllable.)

ಹಂಸಗತಿ

ದಿವಿಜ-ಪಡಂಬುಜಮಿತ್ರ-ಗಣ-ಪ್ರಕರಂ ಲ-ಗಮುಂ ಕ್ರಮದಿಂ ಪದದೊಳ್
ವಿವರಿಸೆ, ಬಂದು ವಿರಾಜಿಸೆ ವಿಶ್ರಮಣಂ ವಸು-ಸಂಖ್ಯೆಗಳೊಳ್, ನಯದಿಂ |
ದೆ ವಿಚಲಿತಂ ಪದ-ಘಟ್ಟಿಯನಾಳ್ವೆಸವುತ್ತಿರೆ, ಕೇಳ್ ಕಳ-ಹಂಸ-ಗತೀ,
ಭುವನದೊಳ್ ತೆಪದಿಂದಮೆ ಸಂದುದು ಪಿಗಳನಿಂದಿದು ಹಂಸಗತೀ. || 214 ||²⁾

203. Second instance: ——— | ——— | ———* | ——— | ——— | ——— | ——— | ———, the
Mattākṛidī; Caesura at 8 (kari).

ಮತ್ತಾಕ್ರೀಡೆ

ಮುನ್ನಂಭೂಮಿದ್ವಂದ್ವಾಕಾಶಂ*ಸುರಪುರ-ಗಣಮೆಸದಿರೆ, ಗಣ-ತತಿಯಿಂ
ದಿನ್ನಿತ್ತಲ್ ಮೈಕುಂಠೇಶಾನರ್*, ಕರಿಯೊಳೆ ನಿಲೆ ಯತಿ-ತತಿ, ಲಲಿತ-ಪದೋ |
ತ್ವನ್ನಂ ಪ್ರತ್ತಂ, ಭಿನ್ನಾಬ್ಜಾಕ್ಷಿ*, ಕವಿ-ವರ-ಮತದಿನಿವತಿಶಯತರಮಿಂ
ತೆನ್ನಿಂದಾಯಿತ್ತ ಮತ್ತಾಕ್ರೀಡಾ*ಹ್ವಯಮಿದನಪಿವುದು, ಸರಸಿರುಹ-ಮುಖೀ! || 215 ||³⁾

204. Third instance: ——— | ——— | ——— | ———* | ——— | ——— | ——— | ———, the
Saundara; Caesura at 12 (dinanātha).

ಸೌಂದರಂ

ನ-ಭ-ಭ-ಭ-ಮ-ಸ-ಸ-ಲ-ಗಂ || ವಿಶ್ರಮಣಂ ದಿನಸಾಧಸ್ಥಾನದೊಳ್. || 216 ||⁴⁾

1) Ra. Vikṛiti, Re. Kṛiti, M. Prakṛiti, D. Kṛiti. In Rb. there is nothing corresponding to Vikṛiti. 2) Not in Rb. 3) Re., M., B., D. 4) Re., M., D. In Ra. there is a much mutilated Vidalitasarasija, probably the same with No. 211.

24. Sankṛiti¹⁾. Quarters of 24 syllables; 16777216 vṛittas possible

ಸಂಕೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 24 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
16777216 ವೃತ್ತಂಗಳೊಳಗೆ

205. First instance: 000 | 000 | —*00 | 000 | 0—*0 | 000 | 000 | 0—, the Lalita; Caesura at 7 (giri); Alliteration also in the course of the lines.

ಲಲಿತಂ

ಸುರಪುರ-ಯುಗಳಂ *ಬರೆ, ಶಶಿ-ದಿವಿಜಂ *ಖರಕರ-ಸುರಯುಗ-ತೋಯಂ
ವಿರಚಿಸೆ ಕಡೆಯೊಳ್, * ಬರೆಸಿರೆ ಪದ-ವಿ*ಸ್ತರದೊಳೆ ಗಣ-ನಿಪಹಂಗಳ್, |
ಗಿರಿಯೊಳೆ ಯತಿಗಳ್ *ದೊರೆಕೊಳೆ, ಲಲಿತಾ*ಕ್ಷರ-ಪದ-ರಚನೆಗಳಿಂದಂ
ಪರೆದುದು, ಲಲಿತಂ *ಧರೆಗಿದು ಪೆಸರಾ* ಗಿರೆ, ಸರಸಿರುಹ-ದಳಾಕ್ಷೀ! || 217 ||²⁾

206. Second instance: —00 | ——*0 | 000 | 00—* | —00 | —00 | 000 | 0—, the Tanvi; Caesura at 5 and 12 (bāṇa = 5, adri = 7), or simply at 12.

ತನ್ವಿ

ಇಂದು-ನಭಂಗಳ್ *ಸುರಪುರ-ಪವನೇ*ದುದ್ಧಯಮಾಗಿರೆ, ಕುಲಿಶ-ಜಲಂಗಳ್
ಮುದಿರೆ, ಬಾಣಾ*ದ್ರಿಗಳೊಳೆ ಯತಿಗಳ್ *ನಿದಿರೆ, ನೀನ್ ಅಜಿಯತಿಶಯದಿ
ದಂ, |
ಸುದರಿ, ವೃತ್ತಂ*ದ್ರುತ-ಪದ-ಲಲಿತಂ *ಸಂದುದು ಪಿಗಳನುಮತದಿ, ಸಂಪೂ
ರ್ಣೀಂದು-ನಿಭಾಸ್ಯೇ, *ಧರೆಗಿದು ಪರಿದ*ತ್ತೆಲ್ಲಿಯುಮುದ್ಭವಕರಮೆನೆ, ತನ್ವೀ. || 218 ||³⁾

207. Third instance: 000 | 0—0 | —*00 | —00 | —00 | —00 | 0—0 | —0—, the Arkamarīci; Caesura at 7 (śaila; M. giri).

ಆರ್ಕಮರೀಚಿ

ನ-ಜ-ಭ-ಭ-ಭ-ಭ-ಜ-ರಂ || ವಿಶ್ರಮಣಂ ಕೈಲದೊಳ್. || 219 ||⁴⁾

208. Fourth instance: 000 | 0—0 | —0*0 | 0—0 | 0—0 | 0—0 | —0— | 00—, the Pañkaja; Caesura at 8 (dikkari).

ಪಂಕಜಂ

ನ-ಜ-ಭ-ಜ-ಜ-ಜ-ರ-ಸಂ || ವಿರಾಮಂ ದಿಕ್ಕರಿಯೊಳ್. || 220 ||⁵⁾

1) Ra. Satkṛiti, Rb. H. Samskṛiti, Rc. Samskṛiti, D. Prakṛiti, M. Atikṛiti. 2) M., Re., D., B.; Rh. calls it Tilaka, but, in a second instance, also Lalita. 3) M., Re., D., B. 4) M., Re., D. 5) M.

25. Abhikṛiti¹⁾. Quarters of 25 syllables; 33554432 vṛittas possible

ಅಭಿಕೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 25 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
33554432 ವೃತ್ತಂಗಳೊಳಗೆ

209. First instance: — | —*— | — | —*— | — | —*— | — | —*— | —, the Krauñcapada; Caesura at 5, 5 and 8 (bhûta, śara, śâśāgaja); two Alliterations.

ಕ್ರೌಂಚಪದಂ

ಶ್ರೀತಕರೋರ್ವಿರ್- *ಪಾತ-ಶಶಾಂಕರ್, *ಯುಗ-ಮಿತ-ಸುರಪುರ- *ನಿವಹದ

ಕಡೆಯೊಳ್

ಭೂತಗಣೋಶಂ, *ಭೂತ-ಶರಾಶಂ* ಗಜದೊಳೆ ಯತಿಗಳು*ಮೆಸೆದಿರೆ, ಪೆಸರಿಂ, |
ನೀತಿ-ಯುತೇ, ಕೇಳ್, *ಸಾತಿಶಯೋಕ್ತಿ- *ಕ್ರಮದೊಳೆ ನೆಗಳ್ಳದಿ*ವತಿಶಯ-ರಚನೆಯೊ
ಪೊತಮಶೇಷೋ*ವೀರ್ತಳಕಂ ಕ್ರೌಂಚಪದಮಿದತಿಶಯ- *ಪದ-ರಚನೆಗಳಿಂ. || 221²⁾ ||

210. Second instance: — | — | — | —*— | — | —*— | — | —*— | —, the Hamsapada (M. -gati); Caesura at 8 and 7 (kari, giri).

ಹಂಸಪದಂ

ದಿವಿಜಪುರ-ಯುಗಮ*ವತಿ ಪರದನಿಲಂ, *ಶ್ರೀತಕರ-ತ್ರಿತಯಂ, ಕಡೆಯೊಳ್
ಭವನಿರೆ, ಕರಿ-ಗಿರಿ- *ಗಣನೆಗಳೊಳಗಂ*ತಪ್ಪೆನೆಗೂ ಪದ-ವಿಶ್ರಮಣಂ, |
ಭುವನದೊಳತಿಶಯ*ತರಮಿದು ಹೃದಯಾ*ನಂದಕರಂ ಕೃತ-ಸೌಖ್ಯತರಂ
ಕವಿ-ಜನ-ಹಿತಕರ*ಮಿದನಪ್ಪಿ, ಕೆಳದೀ, *ಹಂಸ-ವಿನಿಮಿತ್ತ-ಹಂಸಪದಂ. || 222³⁾ ||

211. Third instance: — | — | — | —*— | — | —*— | — | —*— | —, the Vidālitavanaruha; Caesura at 12 (dinakara). Cf. Note ad. v. 216.

ವಿದಳಿತವನರುಹಂ

ನ-ನ-ನ-ನ-ನ-ನ-ನ-ನ-ಗಂ || ಯತಿ ದಿನಕರಕಡೆಯೊಳ್.

|| 223⁴⁾ ||

1) Rb., Re., M. Abhikṛiti; D., B. Atikṛiti.

2) Rb., Re., M., D, B.

3) Re., D., B., M.

4) Rb., Re., M., D.

26. Utkṛiti. Quarters of 26 syllables; 67108864 vṛittas possible

ಉತ್ಕೃತಿ ಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 26 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ

67108864 ವೃತ್ತಂಗಳೊಳಗೆ

212. First instance: — — — | — — — | — — * | | | | | | | | — * — |
| | — | — —, the Bhujaṅgaviṅgimbhita; Caesura at 8 and 11 (hari, hara).

ಭುಜಂಗವಿಜ್ಯಂಭಿತಂ

ಆದಿ-ಕ್ಷ್ತ್ರಾಯುಗ್ಮಾಕ್ರಾಶಾಗ್ರಂ * ಪುರ-ಮಿತ-ಸುರಪುರ-ಸಹಿತಂ * ಕ್ತಶಾನು-ಮರುಲ್-
ಲ-ಗಂ

ಪಾದಾಂತಕ್ಕೋರಂತೊರ್ಪುತ್ತುಂ, * ಹರಿ-ಹರರೊಳೆ ಯತಿ-ನಿಯಮಂ, * ವಿನೂತ-
ವಿಭೂತಿಯೊಳ್ |

ಪಾದಾಂತಕ್ಕಾಧ್ಯಂತಕ್ಕೊಳ್ಳಂ * ಪಡೆದುದು ಧರೆಗತಿವಿತತಂ * ಕವೀಂದ್ರ-ಸಹಾಯದಿಂ
ದೋದಲ್ ಚೆಲ್ಲಿಂ ವೃತ್ತಂ, ಕೇಳಾ * ಪ್ರಿಯ-ವದನ-ವನಿತೆ, ಪೆಸರಿಂ * ಭುಜಂಗವಿಜ್ಯಂಭಿತಂ.

|| 224 ||

213. Second instance: — — — | | | | | | | | | | | | | | — — —, the Apavāha.

ಅಪವಾಹಂ

ಮ-ನ-ನ-ನ-ನ-ನ-ನ-ಸ-ಗ-ಗಂ.

|| 225 ||

214. Third instance: | | | | | | | | | | | | | | | | | | — —, the Vanalātē; Caesura at 8 (kari, hari); four Alliterations in each Quarter. (Six Proceleusmaticus' and a Spondeus.)

ವನಲತೆ

ಅದಿತಿಜಪುರಮಿರೆ * ಮದ-ಗಜದೆಡೆಗಳೊ * ಳೊದಪಿರೆ ನಯದೊಳೆ * ಬಂದಾ

ತುಡಿಗಳೊಳಿದಯಿಸೆ * ಸದಮಲ-ಗುರು-ಯುಗ * ಮದು ಕರಿ-ಹರಿ-ಯತಿ * ಯಿಂದಂ |

ವಿದಿತಮಿದವನಿಗೆ * ಪುದಿದಿರೆ ರಸದೊಳೆ * ಪಡೆದಿದನತಿಮುದ * ದಿಂದಂ

ಮೃದು-ಪದ-ರಚನೆಯೊ * ಳೊದವಿದೊಡಿದನಜ್ಜಿ * ವುದು, ಸತಿ, ವನಲತೆ *

ಯೆಂದು. || 226 ||

1) H., Ra., Re., M., D., B.

2) Rb.

3) Re., M., D., B.; in H., Ra. only a few words.

215. Fourth instance: 000 | 0—0 | 0*00 | 0— | 00*0 | 000 | 000* | 0—0 |
—, the Munimata (M. Munimana); Caesura at 7 (muni). Rb. calls it saraḷa.

ಮುನಿಮತಂ (ಸರಳಂ)

ಅನಿಮಿಷ-ಭಾನು-ದಿ*ವಿಜ-ಪವನಂ ಬರೆ*, ಸುರಪುರಯುಗ-ಪು*ರ-ಭಾನು-ಲ-ಗಂ,
ಘನ-ಯುತೇ, ನಿನ್ನಯೆ*ಮನದನುರಾಗದಿ*ನಿರೆ ಮುನಿ-ತತಿಯೊ*ಳೆ ವಿಶ್ರಮಣಂ, |
ಮನವೊಸೆದೊದಿದ*ನನುನಯದಿಂದಿ*, ವಿನಮಿತ-ಲಲಿತ-ಪದೋಕ್ತಿಗಳಿಂ
ಜನ-ಹಿತಮಿಂತಿದು*ಮುನಿಮತಮೆಂಬುದು*, ನಿನಗಪ್ಪುಪಿದೆ, ಕೆ*ಳದ್ವೀ, ನಿರುತಂ.

|| 227¹⁾ ||

216. The Samavṛttas beginning with ukta (ukṛtē) and ending in utkrīti have thus been described.

ಕಂದಂ

ಉಕ್ತಂ ಮೊದಲಾಗಿರೆ ಪೂ

ವೋಕ್ತದಿನ್ನುತ್ಪತ್ತಿಯನೆಂದ್ವೆ, ಸಮವೃತ್ತಮುಮಂ, |

ವ್ಯಕ್ತತರವಾಗೆ, ವೃದ್ಧು-ಮಧು

ರೋಕ್ತಿಗಳಿಂ ತಿಳಿಯ ಪೊಳ್ಳೆನಂಬುಜ-ವದನೇ!

|| 228²⁾ ||

217. Their sum is 67108864. (shaṭka=6; naga=7; mṛigadhara=1; ambara=; nāga=8; gaja=8; ṛitu=6; yuga=4.)

ಯುಗ-ಖುತು-ಗಜ-ನಾಗಾಂಬರ-

ವೃಗಧರ-ನಗ-ಪಟ್ಟಮೆನಿಪ ವೃತ್ತದ ಲೆಕ್ಕಂ |

ಸೊಗಯಿಸಿ ತೋರ್ಕುಂ; ಗಣಯಿಪು

ದಗಣಿತ-ಗುಣ-ನಿಲಯ-ನಾಗವರ್ಮನ ಮತದಿಂ.

229³⁾ ||

218. A verse teaching how to find out easily each of the six vṛttas most used in Canarese (utpala, v. 203; śārdūla, v. 200; sragdhare, v. 207; mattebha, v. 202; mahāsragdhare, v. 210; śampaka, v. 206).

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಗರುವೊಂದಾದಿಯೊಳ್ಳುತ್ಪಲಂ; ಗುರು ಮೊದಲ್ ಮೂರ್ತಿಗೆ ಶಾರ್ದೂಲಮಾ
ಗುರು ನಾಲ್ಕಾಗಿರಲಂತು ಸ್ರಗ್ಧರೆ; ಲಘು-ದ್ವಂದ್ವಂ ಗುರು-ದ್ವಂದ್ವಮಾ |

1) Rb. (Saraḷa), M. (Munimana), D., B. In Rb. there appears another, but too mutilated to be recognised; some of its feet, according to the rule of the first line, are Bha-Ja-Sa-Na-Bha-Ya..., after which follows: rañjita-padam...dagradam (idakkum).

2) H., Ra.,

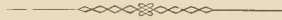
M., D., B.

3) M., D., B.

ಗರೆ ಮತ್ತೇಭ; ಲಘು-ದ್ವಯ-ತ್ರಿಗುರುಪಿಂದಕ್ಕು ಮಹಾಸ್ತಗ್ಧರಂ;
 ಹರಿಣಾಕ್ಷೀ, ಲಘು ನಾಲ್ಕು ಚಂಪಕಮಿಪಾಯಿ ಖ್ಯಾತಿ-ಕರ್ಣಾಟಕಂ. || 230 ||¹⁾

ಗದ್ಯಂ

ಇದು ಸಮಸ್ತ-ಭಗವದ್-ಅರ್ಹತ್-ಪರಮೇಶ್ವರ-ಚಾರು-ಚರಣಾರವಿಂದ-ಮಂದ-ಮಧುಕರಾ
 ಯಮಾನ-ವಿಬುಧ-ಜನ-ಮನಃ-ಪದ್ಮಿನೀ-ರಾಜಹಂಸ-ಶ್ರೀಮತ್-ಕವಿರಾಜಹಂಸ-ವಿರಚಿತಮಪ್ಯ
 ಛಂದೋಂಬುಧಿಯೊಳ್ ಸಮವೃತ್ತವಿವರಣಂ ದ್ವಿತೀಯಾಶ್ವಾಸಂ.



1) This secondary verso appears in Sa., in a sort of appendix of M., in ch. 6 of Ra., II., as v. 31 in Rd., and as v. 16 in O. In the second line the tu is short though followed by sra (cf. Weber p. 224 seq.); ya before tri, however, is counted as long; ಮತ್ತೇಭ instead of ಮತ್ತೇಭಂ.

221. First instance: — — | — — | — —* — | — — | — — | —* — | — — | — — | — — | — —, the Lalitapada, Quarters of 30 syllables, Caesura at 8; three Alliterations. (Seven Paeons and a Spondee.)

ಲಲಿತಪದಂ

ತಾನೆ ಶಶಿ-ಸೂರ್ಯ-ಪವ*ವಾನ-ಸುರ-ಶ್ರೀತಕರ-*ಭಾನು-ಮರುದಿಂದ್ರ-ವಿಧು-
ತೋಯದೆ, ವಿರಾಮ
ಸ್ಥಾನಮೆಸೆಗು ಪದ-ವಿ*ತಾನದೊಳನ-ಕ್ರಮದೆ*, ನೀನಜಿವುದೀ ಲಲಿತವೃತ್ತ
ಮನಿದು, ಚು |
ದ್ರಾಣನೆ, ಘನಾತಿಶಯಿ*, ಸೋನ್ನತ-ಕಟಾಕ್ಷ-ಭರೀ*, ಗಾನ-ರಸ-ಜಿಹ್ವಿಕೆ, ವಿಲಾಸಪತಿ,
ಕಾವ್ಯ-
ಶ್ರೀ-ನಿಲಯಮು ವಿಬುಧ-*ವಾನಿತಮನುಜ್ಞ ಲ-ವ*ಚೋ-ನಿಚಿತಮು ರಚಿತಮು
ಕವಿಗಳಿಂದು. || 233 ||

ಕಂದಂ

ವೃತ್ತ-ಸುಬಾಹವೆ, ಕೇಳ್, ಇ
 ಪ್ಪತ್ತಾಱುಂ ಭಂದದಿಂದೆ ಪೊಜಗಣ ಮಾಲಾ |
 ವೃತ್ತಮನಱುಪಿದೆಸಿನ್ನು
 ತ್ಪತ್ತಿಯನಱುಪಿದಪೆನರ್ಧಸಮ-ವೃತ್ತಮುಮಂ.

|| 235 ¹⁾ ||

224. First instance: The A ñ y u t a k a; number of syllables in the 1st and 3rd quarters 11, in the others 10. The scheme is two times:

— — — | — — — | — — — | — —
 — — — | — — — | — — — | — —

ಅಚ್ಯುತಕ್ಕದಾಹರಣಂ

ಶತಮುಖ-ಭಾನುಯುಗಾಗ್ರ-ಲ-ಗಂ,
 ಶೀತಕರ-ತ್ರಿತಯಾಗ್ರ-ಹರಂ, |
 ಮತಿ-ಯುತೆ, ಬಂದೊಡಿದಚ್ಯುತಕಂ
 ಭೂತಳದೊಳ್ ನೆಗಲ್ಲರ್ಧಸಮಂ.

|| 236 ²⁾ ||

225. Second instance: the Divijakalpalatē; number of syllables in the 1st and 3rd quarters 11, in the others 12. The scheme is two times:

— — — | — — — | — — — | — —
 — — — | — — — | — — — | — — —

ದಿವಿಜಕಲ್ಪಲತೆಗುದಾಹರಣಂ

ಪಾವಕಾಮರ-ಗಣಾನಲಂ ಲ-ಗಂ,
 ದಿವಿಜ-ಚಂದ್ರ-ಕುಮುದಾರಿ-ಪಾವಕಂ; |
 ಭಾವಿಸುತ್ತಮಿರೆ, ಕೋಮಲಾಂಗಿನೀ,
 ದಿವಿಜಕಲ್ಪಲತೆಯಾಯ್ತು ನಾಮದಿಂ.

|| 237 ³⁾ ||

226. Third instance: the Raviprabhē (Viraprakara, Virāḥpraka); number of syllables in the 1st and 3rd Quarters (pada) 20, in the others 18. Sura = 5. The scheme is two times:

— — — | — — — | — — — | — — — | — — — | — — — | — — —
 — — — | — — — | — — — | — — — | — — — | — — — | — — —

1) H., Ra., Re., M., D., B.

2) H., Ra. (aēyutaka), Re. and Rd. (aēūtaka), M. (abhyudaka), D. (aēūtaka), B. (aēyutaka).

3) H., Re., Rd., M., D., B.

ರವಿಪ್ರಭೆಗುದಾಹರಣಂ

ಅಮರ-ಸರೋರುಹಮಿತ್ರ-ಗಣಂ, ಶರ-ಸಂಖ್ಯೆಯ ಮುಂದೆ ಲ-ಗಂ,
 ಸೋಮ-ಗಣಂಗಳೆ ನಾಲೈಡೆಯೊಳ್ ಬರೆ, ಪಾವಕಂ ಮರುತಂ |
 ಕ್ರಮದೊಳೆ ಬಂದನುಲೋಮ-ವಿಲೋಮ-ಪದ-ದ್ವಯದಿಂ ನಿಯಮಂ;
 ನಾಮಮಿದಕ್ಕೆ ರವಿಪ್ರಭೆಯಾಗಳೆಯಕ್ಕುಮುಬ್ಬ-ಮುಖೀ! || 238 ¹⁾

227. Supplementary description. Pāda=quarter.

ಕಂದಂ

ಪಾದ-ವಿಪರ್ಯಾಸದೊಳಿ
 ಭೇದಂಬಡೆದೇಕ-ವರ್ಣ-ಹೀನಾಧಿಕದಿಂ |
 ದಾದಂದರ್ಥಸಮಂ ಪೆಸ
 ರಾದುದದು ಬಗೆದು ಕೇಳ್ವುದುಬುಜ-ವದನೇ! || 239 ²⁾

3. The Vishama Vrittis

ವಿಷಮವೃತ್ತಂಗಳ್

228. Here follow the Vishama Vrittis, in which all quarters (pāda) are more or less different from each other. Pāda=verse.

ಕಂದಂ

ವಿಪರೀತ-ಗಣಾಕ್ಷರಮಾ
 ಗಿ, ಪದಂಗಳ್ ನಾಲ್ಕು ಪಾದವೊಂದದೆ ನಿಲ್ಕು; |
 ಚಪಲಾಕ್ಷಿ, ವಿಷಮವೃತ್ತಮು
 ನುಪದೇಶಿಪೆನವು ಭೇದಮು ಕ್ರಮದಿಂದಂ. || 240 ³⁾

229. First instance: the U d g a t a. The scheme is:

ಉ - | ಉ - | ಉ - | ಉ
 ಉ ಉ | ಉ - | ಉ - | - ಉ |
 - ಉ | ಉ | ಉ - | ಉ -
 ಉ - | ಉ - | ಉ - | ಉ - | - || ⁴⁾

1) Rd. (viraprakara), L. (vira/praka), Sb. and M. (raviprabhē), H. 2) Ra., Ha., M., D., B.

3) H., Ra., M., D., B. 4) The final letters of lines 2 and 4 are doubtful.

ಉದ್ಗತಕ್ಕುದಾಹರಣಂ

ಮರುದರ್ಕ್-ವಾಯು ಲಘ್ವ ಮುದೇ

ಬರೆ ಸುರ-ಮರುದ್-ದಿನೇಶನು ಶಶಿ- | [ದಿನೇಶ-ವಿವಾಹಂ]

ವಾರಿಜಿಪು-ಸುರಪಾರ್ಕ್-ಲ-ಗಂ

ಮರುದರ್ಕ್-ವಾಯು-ರವಿಯಿಂದಮುದ್ಗತಂ.

|| 241 ||¹⁾

230. Besides the Udgata there are various Vishama Vṛttas.

ಇಂತು ವಿಷಮವೃತ್ತಮನೇಕ-ಪ್ರಕಾರಮಕ್ಕುಂ.

231. Second instance: the *Sloka* or *Anuṣṭup-śloka*; quarters of 8 syllables. The scheme, as far as it is fixed, is the following (oja=an odd quarter, 1 and 3; yugma=an even quarter, 2 and 4), the dots denoting the syllables that are not fixed.

1	2	3	4	5	6	7	8
.	.	.	.	—	—	.	.
.	.	.	.	—	—	.	.
.	.	.	.	—	—	.	.
.	.	.	.	—	—	.	.
.	.	.	.	—	—	.	.
.	.	.	.	—	—	.	.
.	.	.	.	—	—	.	.

(generally — — — —)

(generally — — — —)

(generally — — — —)

ಇನ್ನು ಅನುಷ್ಟುಪ್-ಶ್ಲೋಕ-ಲಕ್ಷಣಂ

ಶ್ಲೋಕಂ

ಅಕ್ಕರು ನಾಲ್ಕುಪಿಂದತ್ತೆ

ಲಕ್ಕುಂ ಯ-ಗಣವೋಜದೊಳ್; |

ಮಿಕ್ಕ ಯುಗ್ಮಾತ್ತದೆೊಳ್ ಸೂರ್ಯ

ನಕ್ಕುಂ ಶ್ಲೋಕೋಕ್ತಿಯೊಳ್, ನಿಜು.

|| 242 ||²⁾

1) H., Ra., Re., Rd., Sb., M., D., B.; ದಿನೇಶನು ಶಶಿ occurs in Sb., H. and Ra. There is another Udgata in D. and M. after the *Caturārdhya*, the scheme of which is as follows:

—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

2) Re., D., B.

232. The same statement in a Samskrit verse (without alliteration).

ಶ್ಲೋಕಂ

ಪಂಚಮಂ ಲಘು ಸರ್ವತ್ರ,
ಸಪ್ತಮಂ ದ್ವಿ-ಚತುರ್ಥಯೋಃ, |
ಪಪ್ತೇ ಚ ಗುರು ಚಾನೀಯಾದ್,
ದಿಶ್ಯತೇ ಶ್ಲೋಕ-ಲಕ್ಷಣಂ.

1)
|| 243 ||

233. However elsewhere each seventh syllable of all the quarters of the Sloka is allowed to be long (Weber pp. 335, 336; 5, 6, 7, throughout: — —); but such is not the rule given by the author. His rule is that the seventh syllables ought to be alternately long and short. Abdhi=4 or 7. (Karābdhi=shining or great seven?)

ಕಂದಂ

ಏಯ್ದಾಱೀಕೇವೆಡೆಯೊಳ
ಮೆಯ್ದುಗೆ ಲಘು-ಗುರು-ಕರಾಬ್ಬಿ-ಗುರು!—ಸಪ್ತಕದೊಳ್ |
ಏಯ್ದೋರ್ ಗುರು-ಲಘು-ಲಕ್ಷಣ
ಮೆಯ್ದುಗೆ! ಪರಿಪೂರ್ಣಮಪ್ಪ-ವರ್ಣ-ಶ್ಲೋಕಂ.

2)
|| 244 ||

234. But as some poets of old have stated that, like each sixth syllable, each seventh one too may be long, all the said syllables may be long.

ಕಂದಂ

ಆಱಿನೆಯ ತಾಣದೊಳ್ ಗುರು
ತೋಱಿದೊಡಂ, ಶ್ಲೋಕ-ಲಕ್ಷಣಂ ಕಡದದುವುಂ |
ಬೇಱಿ ಪುರಾತನ-ಕವಿಗಳ್
ತೋಱಿದೊಡಂತೆರಡಾಱಿಗಳೆಯುಂ ಗುರುವುಚಿತಂ.

3)
|| 245 ||

1) D., B. A similar verse occurs twice in M. (here and in the first chapter); of its two readings the first is: ಶ್ಲೋಕೇನಪ್ಪಗುರುಪ್ಪಿಯಂ ಸರ್ವತ್ರಲಘುಪಂಚಮಂ | ದ್ವಿಚತುಃಪಾದಯೋಃ ಸಪ್ತ ದೀರ್ಘಮನ್ಯಯೋಃ ||; the second one is: ಸಪ್ತಿ ಚತುಃಪಾದಯೋಃ ಸರ್ವತ್ರಲಘುಪಂಚಮಂ | ದ್ವಿಚತುಃಪಾದಯೋಃಪ್ರಸವ್ಯ ಖ್ಯಾನುಪ್ಪಕ್ಷೇಭವೇತಿ || For D. and B.'s reading cf. Weber p. 338.

2) Sb., M., H., Ra., L., D. The true reading of this verse is somewhat questionable, as on MS. agrees with the other.

3) H., Ra., Rc., M., L., D., B.

235. Another verse of the common *Sloka* in Canarese.

ಶ್ಲೋಕಂ

ಯೋಗಿ-ಯೋಗ-ಚಿದಾನಂದ	[ಯೋಗಿ-ಯೋಗ-ಚಿತಸ್ತೋಮಂ
ಮಾಗಮ-ಜ್ಞಾನೆ ಮೂಡಿದು	ಸ್ವಾಗಮ-ಜ್ಞಾನಮಾಧಿಕಂ
ರಾಗದಿಂ, ವಿನತಾಪಾಂಗೀ,	ರಾಗದಿಂಬಿನತಂಗೀ
ನಾಗವರ್ಮ-ಮತಂಗಳಿಂ.	ನಾಗವರ್ಮಜರಂಗಳಂ] 1)
	246

236. Third instance: the *Tripadonnati*; quarters 1, 2 and 4 contain each 10 syllables; quarter 3 consists of 12 syllables, (having two more, from which peculiarity probably the name of the metre is derived). The scheme:

— — | — — | — — | —
 — — | — — | — — | — |
 — — | — — | — — | — —
 — — | — — | — — | — ||

ತ್ರಿಪದೋನ್ನತಿಯ ಲಕ್ಷಣಂ

ಚಂದ್ರಗಣ-ತ್ರಿತಯಂ, ಕಡೆಯೊಳ್
 ಚಂದ್ರಧರಂ ಬರೆ ಮೂಜಿಡೆಯೊಳ್, |
 ಚಂದ್ರ-ಚತುಷ್ಟಯಮಾಗರೆ, ಭಾಸಿಸು,
 ಚಂದ್ರ-ಮುಖೀ, ತ್ರಿಪದೋನ್ನತಿಯಂ! || 247 ||²⁾

237. Fourth instance: the *Pada Caturūrdhva*. Commencing with 8 (*kari*) syllables it grows by 4 and 4 (cf. the name of *Caturūrdhva*), so that its second quarter has 12 (*dinapa*), its third quarter 16 (*rāja*), its fourth quarter 20 (*rāvanakara*) syllables. (The syllables are generally not ordered to be fixed ones, *atra guru-laghu-vibhāgo neshyate*, Weber p. 348.)

ಕಂದಂ

ಕರಿ-ದಿನಪ-ರಾಜ-ರಾವಣ
 ಕರ-ಪರಿಸಂಖ್ಯಾಕ್ಷರವೆ ಪೊದ್ದೆನೆಯೆ ಗಣಾಂ |

1) M. D., B. have a similar instance; Ra., H.'s reading too appears above, they calling it *Nāṭaka Śloka*. 2) H., Ra., Re., Rd., M., Sb., L.

ತರಮುಪ್ಪುದು ಚತುರೂರ್ಧ್ವಂ [ತರದಿಂ ಪದಚ ಇತ್ಯಾದಿ]
ಪರಿಸ್ಪೃಟಂ. ಬಗೆದು ಕೇಳ್ವುದುಬುಜ-ವದನೇ! || 248 ||¹⁾

238. A verso in the Pada Çaturārdhva metre. Its scheme is:

ಉಉ | ಉ-- | --
ಉ- | --ಉ | ಉ- | --- |
ಉಉ | ಉಉ | ಉ- | --ಉ | ಉ- | --
ಉ- | ಉ- | --ಉ | ಉ- | --ಉ | ಉ- | ಉ- ||

ಪದಚತುರೂರ್ಧ್ವಂ

ಅತಿಶಯ-ವಾಕ್-ಸಂಪನ್ನಂ

ಶತಪತ್ರೋದ್ಭವ-ಮಹಾನ್ವಯೋತ್ಪನ್ನಂ |

ಚತುರ-ಕವಿ-ಕುಲ-ಲಲಾಮಂ ಗುಣೋದಯೋದ್ವಾಮಂ

ಚತುರಾನಂದ್ರ-ವಿಷ್ಣು-ಪ್ರತಿಮಂ ಶ್ರೀ-ನಾಗವರ್ಮನ ಪ್ರತಿಮಂ. || 249 ||²⁾

B. THE MORA-METRES³⁾

ಮಾತ್ರಾಛಂದಂಗಳ್

In the first part of a quarter of a verso in a Mora (mātrē)-Metre there are some not-fixed syllables which do not fall under the category of Feet, but have to represent a certain amount of Moras.

1. The Vaitālikē (Vaitāṇi)

239. The number of Moras (mātrē) in the Vaitālikē: in the odd (ojē) quarters (pāda) 14, in the even (yuk) 16; the sum of all Moras 60.

ಕಂದಂ

ವೊದಲೊಳ್ ಪದಿನಾಲ್ಕರಡನೆ

ಯದಱೊಳ್ ಪದಿನಾಱು, ಮೂಱಱೊಳ್ ಪದಿನಾಱು |

1) H., Ra., M., D., B. Pada çaturārdhva must be the true reading.

2) H. Ra. (-ನೇಂ

ಪ್ರ-ಮತಿ-ಪ್ರತಿಮಂ), D., B. A praise of Nāgavarma!

3) This heading is not in the MSS.

ಗ್ರದ ಪಾವದೆ ಪದಿನಾಱಿಂ

ತುದಯಿಪುದಱುವತ್ತು ಮಾತ್ರೈ ಮೈತಾಳಿಕೆಗಂ.

|| 250 ||¹⁾

240. Definition of the Vaitāli in a Vaitāli verse: in the odd quarters *first* appear 6 (kara) Moras, and in the even ones 8 (kari); *then* an Amphimaerus (marudishṭa, fire, — —) and a short and long syllable are added to each quarter. The scheme of the verso runs as follows:

— — — — — — — —	14 Moras
— — — — — — — —	16 Moras
— — — — — — — —	14 Moras
— — — — — — — —	16 Moras

ಮೈತಾಳಿಕೆ

ಕರ-ಮಾತ್ರೈಗಳಕ್ಕುಪೊಚೆಯೊಳ್, [ಖರ-ಪಾತ್ರೈ]

ಕರಿ-ಸಂಖ್ಯಾತಂ ಮಾತ್ರೈ ಯುಕ್ತಿನೊಳ್, |

ಮರುದಿಪ್ಪ-ಲ-ಗಂ ತದಂತದೊಳ್

ಬರೆ, ಮೈತಾಳಿ, ವಿಲೋಲ-ಲೋಚನೇ!

|| 251 ||²⁾

Observe here that at the places where no fixed syllables are ordered, in Canarese always two and two short syllables can be taken separately, either as — — or —, so that — (Iambus) is excluded.

2. The Aupaçchandāsika

241. The Aupaçchandāsika differs from the Vaitālike¹⁾ only by the circumstance that instead of the short and long syllable a Bacchicus (— —, toya) is added. The scheme of the following Aupaçchandāsika verso is:

— — — — — — — —	16 Moras
— — — — — — — —	18 Moras
— — — — — — — —	16 Moras
— — — — — — — —	18 Moras

ಬೆಪಚ್ಚಂದಸಿಕಂ

ಈ ಪೊಳ್ಳುದು ಪೊಕ್ಕಿ ತೋಯ-ಯುಗ್ಗಂ

ತಾಂ ಪಾವ-ದ್ವಯಕಂತೆ ಬುದೊಡಕ್ಕುಂ, |

1) D., B.

2) M., H., Ra., D., B.

10^*

C. THE MORA-FEET¹⁾

ಮಾತ್ರಾಗಣಂಗಳ್

Introduction

Here feet (*gana*) of a certain number of Moras (not syllable-feet) are first introduced. Such feet, in the *Ragaḷās*, consist either of three, or of four, or of five syllables. The feet of one of the mentioned three classes in their various shapes are, without any restriction, used one for the other (except in a Canarese *vṛtta*, for instance, v. 276).

The forms of the feet, for which rule 289 and its exposition are presupposed, are the following:

1. The 2 feet of three Moras

○○○ (Tribach); —○ (Trochee).

2. The 4 feet of four Moras

○○○○ (Proceleusmatic); —○○ (Daetyl); ○○○— (Anapaest); — — (Spondee).

3. The 6 feet of five Moras

○○○○○; —○○○ (Paeon); — — — (Antibacchie); ○○—○; — — — (Amphimacer); ○○○—.

☞ Observe that no foot *daro* begin with an Iambus i.e. ○—! This observation is essential as to all the Mora-Feet metres (excepting the peculiar Samskr̥it *Āryās* to which *Kanda*, *Āryā*, etc. belong, v. 282 seq.).

1. The *Raghaḷ* or *Ragaḷ*

ರಘಟಾಲಕ್ಷಣಂ

243. The *Raghaḷ* is neither built on the system of the syllable-feet nor on that of a mere number of Moras, but on an equal number of Moras (*mātrā*) *included within certain feet* (*gana*); and harmonises with beating time in music (*tāḷa*).

ಕಂದಂ

ಗಣ-ನಿಯಮ-ವಿಪರ್ಯಾಸದೊ

ಳೊವಡೆದೊಳ್ಳೆಸದು ಮಾತ್ರ ಸಮನಾಗೆ, ಗುಣಾ |

1) This heading is not in the MSS.

ಗ್ರಣಿಯ ಮತದಿಂದ ತಾಳದ
ಗಣನೆಗೊಡಂಬಟ್ಟುದದುವೆ ರಘುತಾ-ಬಂಧಂ.

|| 254 ¹⁾ ||

244. There are 3 kinds of Ragalê, which are frequently used: the Mandânîla, Lalitê and Utsava (Utsâha).

ಮಂದಾನಿಲ-ಲಲಿತೋತ್ಸವ
ಮೆಂದೇ ರಗಳೆಗಳ ನಾಮಮಕ್ಕುಂ; ಕ್ರಮದಿ |
ದೊಂದಕೆ ಪದಿನಾಱುಪ್
ತೊಂದಕ್ಕುಪ್ಪತ್ತು ನಾಲ್ಕು ಮಾತ್ರಗಳಬಲೇ!

|| 255 ²⁾ ||

245. The Mandânîla has 16 Moras in each quarter, the Lalitê 20, the Utsava (utsâha) 24.

ಇಷ್ಟತ್ತು ಮಾತ್ರೇ ಲಲಿತೆಗೆ
ಬಪ್ಪದು, ಪದಿನಾಱು ಮಾತ್ರೇ ಮಂದಾನಿಲಕಂ |
ತಪ್ಪದುವುತ್ಸಾಹಕ್ಕುಟ್ಟಿ
ಯೊಪ್ಪುವುದಿಷ್ಟತ್ತು ನಾಲ್ಕು ಮಾತ್ರಗಳಬಲೇ!

|| 256 ³⁾ ||

246. First instance: the M a n d â n î l a, with 16 Moras in each quarter, that are enclosed in 4 feet, each of which consists of 4 Moras. The Mandânîla verses, like the other Ragalê's, require at least two Alliterations (cf. Weber, p. 201. 391), one at the beginning of each quarter and one at the end. A peculiarity also is that the last two quarters' Alliteration generally is different from that of the first two; sometimes each line begins with a different one.

ಮಂದಾನಿಲಕ್ಕುದಾಹರಣಂಗಳ್

The scheme is four times:

~~~~ | ~~~~ \* ~~~~ | ~~~~

Descriptive verses<sup>4)</sup>

ಆ ವೇಳೆಯೊಳತಿ-ಸಂಭ್ರಮಮೆಸದಿರೆ,  
ಪೂವಲಿ-ಪುರ-ವೀಧಿಗಳೊಳ್ ನೆಜ್ಜಿದಿರೆ |

1) H., Ra., Re., M., Sb., L., D., B. Harîśvara, the guru of Râghava, already composed a Sadgirijâ Vivâha in Ragalê's, Can. Bas. Pur. 62, v. 55. 2) D., B. 3) Re., Rd., D., B. There are no instances for the Ragalê's except in D. and B. (for each a praise), but of a character unfit for the object of the present edition. 4) From the 9th chapter of the Râjasekhara

Vilâsa where they occur after the prose-sentence that follows verse 41. Another instance is found XIV., after v. 106. See Râvaṇa digvijaya, Mangalore edition p. 10.

ಪವಳದ ರನ್ನದ ಗುಡಿಗಳ ಗುಡಿಗಳ್,  
ನವ-ವೌಕ್ತಿಕ-ರಂಗದ ದಾಂಗುಡಿಗಳ್, || 257 ||

ಮೆದಿತಿರುವು ಮಿಡುಗುವ ಮಿಸುನಿಯ ತೋರಣ  
ಮೆದಿತಿವು ಪುರ-ಜನದುತ್ಸವದೋರಣ |  
ಮಾನೆಯ ಮೇಲಣ ಪಳವಿಗೆ ಮೀದಿರೆ,  
ನಾನಾ-ವಿಧ-ವಾಡ್ಯ-ಧ್ವನಿಯಳುದಿರೆ, || 258 ||

ಕರೆದುವು ಜಿರುದಿನ ಕಪಳಿಗಳಾಗಳ್,  
ಪರೆದುದು ಪಳಹದ ರವಮೆಣ್ಣಿಸೆಯೊಳ್,  
ಗಿರಿ-ಬಂಧುರ-ಸಿಂಧುರ-ತತಿ ನಡೆ ತರೆ,  
ಚರ-ವೃಂದದ ಕುಂದದ ಕಳಕಳಮಿರೆ, || 259 ||

ಪೊಸ ಮೇಳದ ತಾಳದ ಮೃದು-ನಿನದಂ  
ಪಸರಿಸೆ ಗೀತ-ರವಂ, ಕಡು ಜಿನದಂ  
ಬಡೆದಿವರ್ವಂದುದು ರಾಜ-ಪ್ರಚಯಂ,  
ಬಿಡದೊಡವಂದುದು ನಾರೀ-ನಿಚಯಂ. || 260 ||

1)  
A praise

ಶ್ರೀಕರುಣೇಶಾ, ಶ್ರುತಿ-ತತಿ-ದೇಶಾ,  
ಶೋಕ-ನಿಘರ್ಷಾ, ಶೋಭಿತ-ಹರ್ಷಾ, |  
ಪ್ರೇಮ-ನಿವಾಸಾ, ಪ್ರಕಟಾಭಾಸಾ,  
ಕ್ಷೇಮ-ವಿಸರಣಾ, ಕ್ಷಮ-ಗುಣ-ಭರಣಾ! || 261 ||

247. Second instance: the Lalitê, with 20 Moras in each quarter, that are enclosed in 4 feet, each of which consists of 5 Moras.

ಲಲಿತೆಗುದಾಪರಣಂಗಳ್

The scheme is four times (the Caesura not always being evidently indicated):

~~~~~ | ~~~~~ \* ~~~~~ | ~~~~~

2)
Descriptive verses

ಅಲ್ಲಿ ಮಾಮರದಲ್ಲಿ ಮಲ್ಲಿಕಾ-ಲತೆಯಲ್ಲಿ
ಯೆಳೆಯಸುಗೆಮರದಲ್ಲಿ ಬಳರುಹಾಕರದಲ್ಲಿ |

1) An imitation of the only verse occurring in D. and B.
10th chapter, after verse 57.

2) Rājāsckhara Vilāsa,

ಸಂಪಗೆಯ ತರುಗಳೊಳ್ ಸೊಂಪಿದಿದ ಸುರಯಿಯೊಳ್
ಪಾದರಿಯ ಬನದಲ್ಲಿ ಮಾಧವಿಯ ಲತೆಯಲ್ಲಿ || 262 ||

ತಿಳಕ-ಬಕುಳಾದಿ-ತರು-ನಿವಹದಾರವೆಗಳೊಳ್
ದಳ-ಫಳ-ಕುಸುಮ-ವಿಸರ-ವಿಹಿತ-ವಿಟಪಂಗಳೊಳ್ |
ಪೂಗೊಯ್ಯಲಿಂದಬಲೆಯರ್ ನೆರೆದು ಬಗೆದಂದು
ಬೇಗದಿಂ ಪರಿತಂದು ಪರಿತೋಷದಿಂ ನಿಂದು. || 263 ||

1)
Further descriptive verses

ಸುಧೆ-ದಧಿ-ಘೃತಂ ಮಧು-ಸದೈಕ್ಷವ-ರಸಂಗಳಿಂ,
ಮಧುರತರ-ಧಸಿತ-ಮಿಶ್ರಿತ-ಸಿತ-ಜಳಂಗಳಿಂ, |
ಹಿಮ-ವಿಮಳ-ಮಲಯಜ-ಸುಗಂಧಾಸುಲೇಪದಿಂ,
ಕಮಳರಿಪು-ಧವಳ-ಕಳವಾಕ್ಷತ-ಕಳಾಪದಿಂ, || 263 a ||

ಪರಿಮಳ-ಮಿಳಿತ-ದಳಿತ-ನಳಿನ-ಕುಮುದಂಗಳಿಂ,
ಸರಸ-ಚಂಪಕ-ವಕುಳ-ತಿಳಕ-ಕುಸುಮಂಗಳಿಂ, |
ದಮನ-ಮರುವಕ-ಬಿಲ್ವ-ಪಲ್ಲವ-ಸ್ತೋಮದಿಂ,
ಕಮನ-ಘೃತ-ಸಹಿತ-ಗುರ್ಗುಳ-ಧೂಪ-ಧೂಮದಿಂ, || 263 b ||

ಪ್ರಚುರ-ಶುಚಿ-ರುಚಿರ-ರುಚಿ-ಮಣಿ-ದೀಪ-ಮಾಲೆಯಿಂ,
ರಚಿತ-ರುಚಿ-ನಿಚಿತ-ಶುಚಿ-ಸಾಬ್ಬ-ಭೋಜ್ಯಾಳಿಯಿಂ, |
ನವ-ನಾರಿಕೇಳ-ಕದಳೀ-ಫಳ-ಪ್ರಸರದಿಂ,
ವಿವಿಧತರ-ಸುರಭಿ-ರಸ-ವೀಟಿಕಾ-ವಿಸರದಿಂ, ಇತ್ಯಾದಿ || 263 c ||

2)
A praise

ಸತ್ಯ-ಧರ್ಮ-ಸುಶೀಲ, ಸರ್ವ-ಜನ-ಪರಿಪಾಲ,
ನಿತ್ಯ-ನಿರ್ಮಲ-ಚರಿತ, ನೀತಿ-ಯುತ-ಗುಣ-ಭರಿತ, |
ಭೂರಿ-ರವಿ-ಸಂಕಾಶ, ಭೂ-ದೀನ-ರಕ್ಷೇಶ,
ಕಾರುಣ್ಯ-ವಿಖ್ಯಾತ, ಕಾಮಿತ-ಪ್ರತಿದಾತ! || 264 ||

1) Rāj. Vilāsa XIII., after v. 51. Other instances occur Rāj. Vilāsa II., after v. 117; XIV., after v. 169.

2) An imitation of the verse in D. and B.

248. Third instance: the Utsava or Utsāha, with 24 Moras in each quarter, that are enclosed in 8 feet, each of which consists of 3 Moras. Cf. the Utsāha v. 339.

ಉತ್ಸಾಹಕ್ಕುದಾಹರಣಂಗಳ್

The scheme is four times:

○○○ | ○○○ | ○○○ | ○○○ * ○○○ | ○○○ | ○○○ | ○○○

Descriptive verses

(A rebuke)¹⁾

ಯಾರು? ಏಕೆ ಬಂದಿಯೆನೆ ವಿಚಾರವನ್ನು ಮಾಡುವಂಥ
ಪಾರುಪತ್ಯವಿತ್ತವನ್ನ ತೋರಿಸಿ ಕೊಟ್ಟು ನುಡಿಯ ಬೇಕು! |
ಮಂಗನಂತೆ ಪಲ್ಲ ಕಿಸಿದು, ತುಂಗ-ಸಾಸಿಯೆಂದು, ಬರಿದೆ
ಹಿಂಗದೆನ್ನ ಕೂಡೆ ವಿಕ್ರವಾಂಗವನ್ನು ಮೆರಿಸಲೇಕೆ? || 265 ||

ಮೊಗವ ಕಂಡರೀಗ ಮರ್ಕಟಗಳ ಮೋಲು ತೋರ್ಪುತಿದುದು.
ವಿಗಡತನದ ಮಾತುಗಳನೆ ಬೊಗಳ ಬೇಡ! ಸಾಕು! ಸಾಕು! |

(A lamentation)²⁾

ಅಟ್ಟ ಅನ್ನವುಣ್ಣ ಬಿಡನು, ಕೊಟ್ಟ ಸಾಲ ಕೇಳ ಬಿಡನು,
ಪೆಟ್ಟಿಯೊಳಿಹ ಚಿನ್ನದೊಡವೆ ತೊಟ್ಟಿನೆನಲು ಯಮನು ಬಿಡನು; |
ಅಕ್ಕನಿಲ್ಲಿ ಕರೆಯಲ್ಲಿ, ಮಕ್ಕಳನ್ನು ಪಡೆಯಲ್ಲಿ!
ದುಕ್ಕಗೊಂಡು ಕಣ್ಣ ನೀರನುಕ್ಕಿಸುವರೆ ಯಮನು ಬಿಡನು. || 266 ||

ಹೇಳಿನೆಂಬರಿಷ್ಟರಿಗೆ ಬೇಕೆ ಬಿಲ್ಲ ಹೊನ್ನು ತಂದು,
ನಾಳೆ ಮಗನ ಮದುವೆಯೆನಲು, ಕಾಳ ಬೆನ್ನ ಬಿಡನು. ಇದಕೊ! |
ಮಾಳಿಗೆಯದು ಮನೆಯುಮಿರಲಿ, ಬಾಳಿಗೆಯೊಳು ಹೊನ್ನುಮಿರಲಿ,
ಅಳು ಮಂದಿಯಾನೆಯಿರಲಿ, ಕಾಳ ಬೆನ್ನ ಬಿಡನು. ಇದಕೊ! || 267 ||

1) From the Rāvaṇa digvijaya, Mangalore edition, p. 12; there, however, a new verse begins after two and two lines, and there is no final Alliteration; besides the Canarese is not worthy of imitation, old and new forms being blended.

2) The 41st Dāsa Song in the Mangalore collection; the remarks to verse 265 equally concern these verses; observe also the offences against the rules of Euphony (sandhi)! Verses 265, 266, and 267, though correct with regard to feet and Moras (for the counting of which they are given), are not elegant with regard to form.

1)
A praise

ಪ್ರೇಮ-ವಾಸ, ಸದ್ಗುಣೈಕ-ಧಾಮ, ಸೂರ್ಯ-ಕೋಟಿ-ಭಾಸ,
ಕೋಮಲಾಂಗ, ಸಂತತಾಭಿ-ರಾಮ, ನಿರ್ಮಲಾಂತರಂಗ, |
ಸಂಕುಲಾರ್ತಿ-ನಿಗ್ರಹಾತ್ಮ, ಶಂಕಿತಾತ್ಮ-ಧೈರ್ಯ-ಕರ್ತ,
ಕಿಂಕರೀಕೃತೋರ್ವಿ-ರಾಜ*, ಪಂಕ-ವೈರಿ, ಪುಣ್ಯ-ಪಾಕ!

|| 268 ||

249. A fourth instance: the *Sisapadya*¹⁾. Each quarter of this consists of 6 *Puruḥāta* (— — —) feet (*gāṇa*) i. e. feet of five Moras, to which the two feet pointed out by *Sarasijasakha* (— — — — —) i. e. 2 feet of three Moras are added.

ಕಂದಂ

ಪುರುಹೂತ-ಗಣಗಳಾದಿಂ,
ಸರಸಿಜಸಖ-ಗಣಗಳೆರಡು ಸಂಧಿಸಿ ಬರ್ಕುಂ !
ಚರಣಕ್ಕೆ ಸೀನದಂತದೊ
ಳೊದಿಗಿತವ ಸರಳ ತನ್ನೊಳೊಪ್ಪುವ ತೆಪದಿಂ.

|| 269 ||

The scheme is four times;

1 2 3 4 5 6 1 2
— — — — — | — — — — — | — — — — — | — — — — — * — — — — — | — — — — — | — — — — — | — — — — —

ಸೀನಂ

ತಿಂಗಳಂ ತಳಿದಿತ್ತ, ರಂಗ-ಮಂಗಳ-ಕರ್ತ*, ತುಂಗ-ಸೂರ್ಯ-ಸುಭರ್ತ, ತಮಸ-ನಾಶ!
ಮಂಗಳಂ ಮನವಾಂತ, ಮಧುರತಾ-ಕರುಣಾತ್ಮ*, ಭಂಗ-ನಿಗ್ರಹಿಪಾತ, ಭೀತಿ-ಹರಣ! |

1) An imitation of the verse in D. and B.

2) This is taken from the *Kavijihvāhandhana*, where the rule and instance form verses 46 and 47 of the 2nd chapter. The *Sisa* and *Ātagitē* (this name, however, is not given there) together form one viz. the 47th verse. The instances given in the text are a close imitation (the first line of the *Ātagitē* is that of the original), especially with regard to the scheme; the words *ಮುನಿಸುಸುರವಂಧ್ಯ* also belong to the original. The appellations for the two kinds of feet are peculiar.—Regarding the large number of Alliterations being desired in the *Ragaḷē* confer the *Lalita* (v. 217), the *Kraucāpada* (v. 221), the *Vanalatē* (v. 226), the *Lalitapada* (v. 233), and the *Kusumaśara* (v. 234) among the *Sama Vṛittas*! The *Lalitē* (v. 256) in fact bears the name of at least one of the mentioned *Vṛittas*. An *Utsava* occurs again in verse 339. The *Dāsa Padas* are all composed in *Ragaḷē* metres, but their schemes are somewhat different; for the schemes vary according to the tunes used. Though there be many metrical mistakes in the *Dāsa Padas*, they can easily be found out and corrected.—There are a number of *Sisapadyas* in the *Sarapaḷlāṃgita* (ps. 4. 57. 61. 109. 113. 161. 173. 217. 223. 226.), *Bengalūru*, 1871. It is a very imperfect and faulty edition; however, the *Sisas* there are built on the scheme of the present text, but the *Ātagitē*s are of such various forms as to fall under no apparent rule.

ಸಂಗೀತ-ರಸಲೋಲ, ಸಾಹಿತ್ಯದಾನಂದ*, ಪೊಂಗುವರ್ಕ್ಕಗೆ ಪೋಲಿಪಮಲ-ಕಿರಣ!
ಕಂಗಳುಂ ಮುಗಿಯದ, ಕರಂಗಳುಂ ಬಿಗುವಿದದ*, ಪಿಂಗದೆ ಸಹಾಯಮಂ ಪಡಿಸ ಶರಣ!

|| 270 ||

To this a so-called *Ātagitē*, as people call it, is to be added, the scheme of which is two times:

○○○ | ○○○ | ○○○* ○○○ | ○○○○ | ○○○
○○○ | ○○○ | ○○○* ○○○○ | ○○○ |

ಅಟಗೀತೆ

ವಿಗತ-ದುಷ್ಕೃತಾಂಗ*, ವಿಮಲ-ಸುಸ್ಥಿರ-ಚಿತ್ತ,
ಗಗನ-ಪೀಠ-ವಾಸ*, ನಮ್ರ-ಪ್ರೀತ! |
ನಗ-ಕುಲಾದಿ-ಧಾತ*, ಮುನಿ-ಸುರಾಸುರ-ವಂದ್ಯ,
ಜಗ-ಪರಿಣುತ-ರಾಜ*, ಕೇವಲ-ದಾತ!

|| 271 ||

250. A fifth instance: the *Caupadi*. Each quarter consists of 4 feet, the first three consisting each of 5 Moras, the last one of 3. Alliteration is required at the beginning and at the end, and Caesura may occur after the 8th Mora of a quarter.

The schemes appearing in the following two verses are (both are given in full to show, how the feet of the same number of Moras may interchange):

A

○○○○ | ○○○*○○ | — ○ — | ○○○
○○○○ | — ○*○○ | ○○○○ | ○○○ |
○○—○ | — ○*○○ | ○○—○ | ○○○
○○—○ | — ○*○○ | ○○○○ | ○○○ ||

B

— — ○ | — ○○○ | ○○○○ | — ○
— — ○ | — — ○ | ○○○○ | — ○ |
○○○○ | — — — | ○○○— | ○○○
○○○○ | ○○○— | ○○○— | ○○○ ||

The Rule

ಚೌಪದಿಯ ಲಕ್ಷಣಂ

ಎನೆವ ಚೌಪದಿಗೆ* ಪದಿನೆಂಟು ಮಾತ್ರಗಳು,
ಸನಿಸೆ ಯತಿಯೆಂಟು*ಪಿಡಿಗಳು ಪಸರಿಸುತಲಿರಲು, |

ಹಸನಾಗಿ ನಾಲ್ಕು* ಪದ ಸಮನಾಗಿ ಬರಲು,
ಬಿಸಜಾಕ್ಷಿ, ಪ್ರಾಸು*, ತಿಳಿ, ಮೊದಲು ಕಡೆಯಿರಲು.

|| 272 ¹⁾ ||

A descriptive verse

ಪ್ರಾಚೀತಸಾಕ್ಷಿ-ಮುನಿ-ಪತಿಯ ಬಲವಂದು,
ವಾಚಸ್ಪತಾಚಾರ್ಯನಡಿಗೈದಿಗಿ, ನಿಂದು, |
ಗುರು ಹಿರಿಯರಂಭಿಯಂ ನೆನೆದು ಮಾನಸದಿ,
ಧರೆಯ ಕವಿಗಳಿಗೆ ಕೆಯ್ ಮುಗಿದು ಸಂತಸದಿ.

|| 273 ²⁾ ||

251. A sixth instance, with the Trivudē (Trivudē) Tāla.

The scheme, in short syllables, is four times:

○○○○ | ○○○○ | ○○○ | ○○○* | ○○○○ | ○○○○

or in numbers, four times:

5 . 5 . 4 . 3 * 4 . 5

Verses containing the lamentation of the female Tirukōlavināci whose little son, named Saṅkara, had been killed by a horse having kicked it.

ಮಗನೆ, ನೀನ್ ಇಂತಳಿಯೆ, ಸೆಯ್ಯಿಪೆನೆಂತೊ? ಪೇಳಿಯ್, ಶಂಕರಾ!
ಸುಗುಣ-ನಿಧಿ, ನೀನ್ ಎನ್ನ ಮೊಹಿತಿಗಳನೊರ್ಮೆ ಕೇಳಿಯ್, ಶಂಕರಾ! |
ಪರಸಿ, ಪಾಡಿ, ಮಹೇಶನಿಂದವೆ ಬೇಡಿ ಮುನ್ನಂ, ಶಂಕರಾ,
ತುರಗ-ಮುರಕೆಂದಕಟ, ಪತ್ತೆನೆ, ಕುವರ, ನಿನ್ನಂ, ಶಂಕರಾ?

|| 274 ||

ಎಂತು ಮಹಿವೆನೊ ಸವಿಯ ಪಾಲಿಡುವಮರ್ದು-ನಗೆಯಂ, ಶಂಕರಾ?
ಕಾಂತಿ ಶೋಭಿಸಿ ಮುದ್ದುವೀರುವ ಮೊಗದ ಬಗೆಯಂ, ಶಂಕರಾ? |
ಝಣಝಣಿಸೆ ಕಿರುಗಿಬ್ಬಿ, ಕರತಳ-ತಾಳ-ರವಕೇ, ಶಂಕರಾ,
ಕುಣಿವೆ ನಿನ್ನಯೆ ಬಿನದಮೊಪ್ಪುಗುಮೆನ್ನ ಮನಕೇ, ಶಂಕರಾ!

|| 275 ³⁾ ||

252. A seventh instance: the Layagrāhi Vṛitta. Observe that this is a Canareso Vṛitta or metre of *Syllable-Feet*! Each foot, however, consists of 5 Moras, and throughout bears the form of the Paeon (—○○), except at the end of the quarters where a Spondee (—) occurs.

1) Verse 30 in Rd. It is a verse that lacks elegance; kshi before prâ remains short, cf. note to v. 230; the Caesura at 8 is not recommendable.

2) Rāvaṇadigvijaya, p. 2.

3) Rājasekharavilāsa XIII., 121 seq.

The scheme is four times:

— u u u | — u u u * | — u u u | — u u u * | — u u u | — u u u * | — u u u | —

ಲಯಗ್ರಾಹಿವೈತ್ತಂ

ಧೀರ-ಜನರಿಂ ಶ್ರುತಿ-ವಿಚಾರ-ಪರರಿಂ ಲಸದುದಾರ-ಗುಣರಿಂ ದುರಿತ-ದೂರ-ನಿಜ-ಭಕ್ತ್ಯಾ
ಚಾರ-ಯುತರಿಂ ನಿಗಮ-ಸಾರ-ಮತರಿಂ ಸುಭಗ-ದಾರ-ಸುತರಿಂ ಹರಿ-ಕುಮಾರ-ವರ-ಮಾರಾ |
ಕಾರ-ಮಹರಿಂ ವಿವಿಧ-ವೀರ-ಭಟರಿಂ ವಿಜಿತ-ಶೂರ-ಶರರಿಂ ತುರಗ-ವಾರ-ಗಜ-ಶಿಕ್ತಾ-
ಭಾರ-ವಹರಿಂ ಮಿಳಿದಪಾರ ಧನರಿಂ ಮೆಪ್ಪಿಗುನಾ ರುಚಿರ-ಪಟ್ಟಣಮಿಳಾ-ರಮಣ-ಯುಕ್ತಂ.

|| 276 ||¹⁾

253. An eighth instance, that may be called an *Ashṭapadi*. It has a refrain, and belongs to the *Eka Tāla* class. It is no *Vṛitta*, so that its feet of 4 Moras are interchangeable.

The scheme in short syllables is eight times:

u u u u | u u u u

Its refrain is once: u u u u | u u u u

(ಅಪ್ಪಪದಿ)

ಹಯಗಳ, ಕರಿ-ಘ
ಟ್ಟಿಯಗಳ, ಬಲಿದೊಂ
ಟಿಯಗಳ, ಮೇಣ್ ಕ
ತ್ತಿಯಗಳ, ಪನ್ನಗ- |
ಚಯಗಳ, ಜಗಿದ
ಶ್ವಯಗಳ ಸಹಿರ
ಣ್ಣಯಗಳ ಸುರಥಾ
ಲಯಗಳೊಳುಲಿವುತ | ನಡೆಯುವರಾಗಳ್.

|| 277 ||

ತೇರಗಳ ಚಿತ್ಕೃತಿ,
ವಾರ್ಗುಗಳ ಹಾರ್ಕೆ, ಸು
ರಾರ್ಗಿಗಳ ಧನು-ಟಂ
ಕಾರ್ಗುಗಳಡಾಯುಧ- |

1) *Rājasekharavilāsa* II., 91; another one occurs in XIII, 55.

ಧಾರ್ಮಿಕ ಸೊನ, ಪದ-

ಚಾರಿಗಳ ಮೊಬ್ಬೆಯೊ

ಈೂರ್ ಳೆದಂಬರ-

ಮಾರ್ಗದೊಳುಲಿವೃತ | ನಡೆಯುಪರಾಗಳ್.

1)
|| 278 ||

254. A ninth instance, with the Eka Tāḷa like the Ashtāpadi; it too is accompanied with a refrain. The feet contain 3 and 4 Moras.

Its refrain is:

$\begin{array}{cccc} 1 & 2 & 3 & 4 \\ \text{---} & \text{---} & \text{---} & \text{---} \\ \text{---} & \text{---} & \text{---} & \text{---} \\ \text{---} & \text{---} & \text{---} & \text{---} \\ \text{---} & \text{---} & \text{---} & \text{---} \end{array}$

The verse-scheme, in its first part, is four times:

1 2 3 4 5 6 7 8
 u u | u u u | u u | u u u | u u | u u u* | u u | u u u | or
 3 | 4 | 3 | 4 | 3 | 3* | 3 | 4 |

in its second part:

1 2 3 4 5 6 7 8

uuu | uuuu | uuu | uuuu | uuu | uuuu | uuu | uuuu

uuu | uuuu | uuu | uuuu

uuu | uuuu | uuu | uuuu

uuu | uuuu | uuu | uuuu | uuu | uuuu | uuu | uuuu | u || or

3 | 4 | 3 | 4 | 3 | 4 | 3 | 4

3 | 3 | 3 | 4

3 | 3 | 3 | 4

3 | 4 | 3 | 4 | 3 | 4 | 3 | 4 | 1 ||

1) Rāvaṇadigvijaya p. 35. It is scarcely necessary to make the remark that these two verses are full of grammatical blunders; the metre only is to be paid regard to. The Rāvaṇadigvijaya's author is G^orasappē Sāntayya; in the last verse he remembers Kshemapura Veṅkata.

ಪಲ್ಲವಂ

ಏನ ಮಾಳ್ವೆ ದಶಾನನೇಂದ್ರನ
 ಹೀನ-ಕೃತ್ಯಕ್ಕಿನ್ನು ಧನಪನ
 ಸೂನು-ದುರ್ಮತಿಗಾನು ಪುಗೆ, ಸುಂ
 ಮಾನವಳಿದನುಮಾನವಾಯ್ತಿದಕೆ. ||

ಪದಂ

ಏತಕ್ಕೇ ಪಥವಾತು ಬಂದೆನೊ ಧಾತುಗೆಟ್ಟ ತೆದಿದಿ? ಮೇಣ್ ದು
 ಪ್ಪಾತುಮಾಧಮನೀತನಿಹ ಸಂಕೇತಮೆಂದು ಭರದಿ ತಿಳಿಯದೆ,
 ಭೀತಿಯುಳಿದೀ ರೀತಿಯಿಂದದ್ಭೂತ-ಖಳನ ಕರದಿ ಸಿಲುಕಿ, ವಿ
 ಘಾತಿಸಿತು ಸುಪ್ರೀತಗಿತ್ತಿಹ ಮಾತಿದಿಂದುವಿರದೆ ಸುಡಿ ಪ್ರ |
 ಖ್ಯಾತವಾಗಿದು ನೀತಿದಪ್ಪಿದ ಪಾತಕದಿ ನೆರೆದೇತಲಿದು ಸುಖ
 ಮಾತುರದೊಳು ನಡೆದೆ! ಸತಿಯರ
 ಜಾತಿ-ಗುಣವ ಬಿಡದೆ, ನಾಂ ನಿ
 ಹೇರತಿಯಿಂದೀ ಯಾತುಧಾಸನಿಗಾತಿಶಯದೊಳು ಸೋತೆನಕಟಕಟ! || 279¹⁾ ||

255. A tenth instance, with the Eka Tāla. The feet contain 3 and 4 Moras.

The refrain, in numbers, is:

3 . 4 . 3 . 4 . 3 . 4 * 3

3 . 4 . 3 . 4 . 3 . 4 |

The verse-scheme is twice:

3 . 4 . 3 . 4 . 3 . 4 . 3 * 4

3 . 4 . 3 . 4 . 3 . 4 . 3 |

ಪಲ್ಲವಂ

ಪರರ ಗೊಡವೆಯದಿರದೆ ಹೊದಿಡಲಿ ನರರ ಕುಲದಿಂ! ಪಿರಿಯು
 ಕರುಣೆಯೊಡೆಯಗೆ ಪರಸಿ ಭಜಿಸಿರಿ ಸರಿಸಬಲದಿಂ! |

1) Rāvanadigvijaya, pp. 43. 44, where occurs another verse; line 4 the ḍi before pra remains short. The verse is at least of use for scanning.

ಪದಂ

ಕಡೆಯ ಕಾಣಿಸು! ತಡಿಸು ವಿಘ್ನವ! ನಡಿಸು ಸುಗತಿಗೆ ನಮ್ಮ! ನೀನೇ
 ಒಡೆಯ! ನೀನೆಯ ಕೊಡುವದಿಷ್ಟವೆ! ನಿಡಿಸು ಲೋಕದ ಹಮ್ಮ! |
 ನಡಿಸು ಸತ್ಯವ! ಕೆಡಪು ಮಿಥ್ಯೆಯ! ಸುಡೆಲೆ ಮಲಿನತೆಯೆಲ್ಲ! ಮನವೇ,
 ತಡೆಯದೆಡೆವಿಡದೊಡೆಯನತ್ತಿಯ ಸುಡಿದು, ಕೀರ್ತಿಯ ಸೊಲ್ಲ! || 280¹⁾ ||

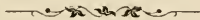
256. The author will continue to give instruction about metres which belong to all Indian languages, viz. the Kandas and others. Confer v. 70.

ಕಂದಂ

ಇಂತೀ ಕ್ರಮದಿಂದಂ, ಕೇಳ್,
 ಎಂತಾನು ಸರ್ವ-ವಿಪಯ-ಭಾಷಾದಿಗಳು |
 ಭ್ರಾಂತಿಲ್ಲದೆಯಜುಪಿದೆನಿ
 ನು ತಿಳಿವುದು ಕಂದದಾದಮು, ಕಮಳ-ಮುಖೀ! || 281²⁾ ||

ಗದ್ಯಂ

ಇದು ಭಗವದರ್ಹ-ಪರಮೇಶ್ವರ-ಚಾರು-ಚರಣಾರವಿಂದ-ಮಂದ-ಮಧುಕರಾಯಮಾನ-
 ವಿಬುಧ-ಜನ-ಮನಃಪದ್ಮಿನೀ-ರಾಜಹಂಸ-ಶ್ರೀಮತ್-ಕವಿ-ರಾಜಹಂಸ-ವಿರಚಿತಮಪ್ಯ ಭಂದೋಂಬು
 ಧಿಯೊಳ್ ತೃತೀಯಾಶ್ವಾಸಂ.



1) See the erotic verses in Rāvaṇadigvijaya, p. 40.
 M. (-ಭಾಷಾದಿಗಳಂ), D., B.

2) H., Ra. (-ಭಾಷಾದಿಯನಾಂ),

IV. CHAPTER

(Continuation of the Mora-feet Metres)

ಚತುರ್ಥಾ ಶ್ಲೋಕಂ

257. Now follow the rules regarding the Mora-feet metres comprehensively called Āryā's viz. the Kanda, Āryā (or Vipulā), Gītikā, Saṅkīrṇa (Saṅkīrṇaka) and Duvayī (Duvadi, Dāvē, Duvavi, Duvvā).

Observe that in these Āryā metres feet may begin with an Iambus i. e. —| (Cf. the different observations to verse 251 and that introducing the Ragalās).

ಕಂದಂ

ಕಂದಕ್ಕಾಯ್ಗೆ ಗೀತಿಕೆ

ಗೊಂದಿದ ಸಂಕೀರ್ಣಕೆಸೆವ ದುವಯಿಗೆ ಮಾತ್ರಾ- |

ವೃಂದಮುಮಂ ಗಣವಿವರಣೆ

ಯಾದಮುಮಂ ತಿಳಿಯ ಪೇಳ್ವೆನಂಬುಜ-ವದನೇ! || 282¹⁾ ||

258. The feet (gaṇa) for the Āryā metres have the following five forms and names:

- — — , giriśam, Anapaestus
- — — — — , dhūrjaṭi, Dactylus
- — — — — , śarvam, Spondeus
- — — — — , purāri, Amphibrachys
- — — — — , śaśipura or makharipu, Proceleusmaticus

The 6th foot (vishaya = 5, adri=1) in each half of an Āryā verse is to be either a śaśipura (— — — — —) or a purāri (— — — — —). (Mind that when not falling under a special rule, one foot may be put in the place of the other, as in general the number of Moras of the feet only are leading.)

ಕಂದಂ

ಗಿರಿಶಂ ಧೂರ್ಜಟಿ ಶರ್ವಂ

ಪುರಾರಿ ಮಖರಿಪುವೆನಿಪ್ಪವಿಂತೆಯ್ವು ಗಣಂ |

1) H., Ra. (duvayī), M. (duvadi, duvavi), D. and B. (dāvē), L. (duvvā).

ಬರೆ, ಶಶಿಪುರ ವಿಷಯಾದ್ರಿಯೊ

ಳಿರದಿರ್ಕ ಪುರಾರಿಯೊಬ ಗಣಮಬ್ಬ-ಮುಖೀ!

|| 283 ¹⁾ ||

2. The Kanda (Skandhaka, Āryāgiti)

ಕಂದಲಕ್ಷಣಂ

259. The first form of the Āryā is the Kanda. In it (as well as in the other Āryās) each of the mentioned feet contains 4 Moras. (In the Ragalās, as will be remembered, also feet of 3 and 5 Moras are used.)

ಕಂದಂ

ಇಂತಾದ ಗಣದ ಮಾತ್ರಾ-

ಸಂತತಿ ನಾಲ್ಕಕ್ಕುಮತ್ತವರ್ಕೊಂದೊಂದ |

ಕಂತೆಯ್ಬ ಗಣಂಗಳೆ ಬ

ಕುಂ, ತೊದಳೊಂ, ಕಂದ-ಜಾತಿಯೊಳ್, ಕಮಳ-ಮುಖೀ! || 284 ²⁾ ||

260. In the quarters (pada) of the Kanda occur altogether 16 feet (pura=3, bāṇa=5, vahni=3, śara=5), 3 in each odd (ujē, 1 . 3) and 5 in each even (yugmē, 2 . 4) quarter, or 12 Moras in each odd and 20 in each even one. The scheme of the following Kanda-verso is:

1. 1 2 3 12
1. 11- | 11-1 | 1111

2. 4 5 6 7 8 20
2. 11- | 11-1 | 11-1 | 11-1 | 11-1 | 20

3. 1 2 3 12
3. 11- | 11- | 11- 12

4. 4 5 6 7 8 20
4. 11- | 11- | 11-1 | 11-1 | 11-1 || 20

ಕಂದಂ

ಪುರ-ಬಾಣ-ವಹ್ನಿ-ಶರ-ಗಣ

ಮಿರೆ ನಾಲ್ಕು ಪದದೊಳೊಜೆ ಯುಗ್ಮಗಳೊಳ್ ಪ |

ನ್ನೆರಡಿರ್ಪತ್ತೊಳಿಯ ಪ

ನ್ನೆರಡಿರ್ಪತ್ತಕ್ಕೆ ಮಾತ್ರೈಗಳ್, ಮೃಗ-ನಯನೇ!

|| 285 ³⁾ ||

1) H., Ra., Sb., L., M., D., B.

2) H., Ra., Sb., M., L.

3) H., Ra., Sb., M., L.

261. The rule regarding the number of Moras in the Kanda-quarters (adi) is repeated in other words.

ಕಂದಂ

ಪನ್ನೆರಡು ಮಾತ್ರೆಯೊದಲೊಳ್,
ಸನ್ನತವಿರ್ಪತ್ತು ಮಾತ್ರೆಯೆರಡನೆಯಡಿಯೊಳ್, |
ಇನ್ನಿಪ್ಪವುಮಿ ತೆಜಿದಿಂ;
ಬಿನ್ನೊಮ್ಮೇಂ, ಕಂದ-ಲಕ್ಷಣಂ, ಕಮಳ-ಮುಖೀ! || 286¹⁾ ||

262. (Besides the 6th foot of a Kanda-half falling under a special rule, v. 283) it is to be observed that in the odd places (śaśi=1, pura=3, bāṇa=5, ndri=7) of each Kanda-half the foot with the long syllable in the middle, i. e. — (purāri), is not allowed to occur. The scheme of the following Kanda-verse is:

1 2 3
— | — | —
4 5 6 7 8
— | — | — | — | —
1 2 3
— | — | —
4 5 6 7 8
— | — | — | — | — ||

ಕಂದಂ

ಶಶಿ-ಪುರ-ಬಾಣಾದ್ರಿಗಳೊಳ್, [H. Ra. ಶಶಿಪುರವಿಷಯಾದ್ರಿ etc.]
ಬಿಜ-ಮುಖೀ, ಮಧ್ಯ-ಗುರುಗಳಾಗಲ್, ಕಂದಂ |
ಪುಸಿಯತ್ತೆ? ಗಂಡನಿಲ್ಲದ
ಶಶಿ-ವದನೆಗೆ ಗರ್ಭಮಾವ ತೆಜನೊಳ್ ಕೆಡುಗು. || 287²⁾ ||

263. A further verse on the Kanda that states the following: An Amphibrachys (— —) ought not to occur at the odd (vishama) places; at the 6th place (of each half) either an Amphibrachys or a Proceleusmaticus (— — —) is to occur; three of the even (avishama) places (2 . 4 . 8) do not fall under a particular rule (though it is in fact a stringent rule to conclude each half, at the 8th place, with a long syllable; but cf. v. 27); the number of all the Moras is 64.

ಕಂದಂ

ಜ-ಗಣಂ ವಿಪಮದೊಳಾಗದು;
ಜ-ಗಣಂ ಮೊಣ್ ನ-ಗಣಮಕ್ಕೆಯಾಜನೆಯೆಡೆಯೊಳ್, |

1) O. (v. 14.), Ra. II. (in chapter 6), Re., Rd. (v. 19), M., Sb., D., B; Kavijihvābandhana IV., v. 57. 2) M., Ra. II. (in supplement), Rd. (v. 20), O. (v. 15), M., Sb., D., B.

| | | | | | | | | | |
|----------|----------|----------|----------|----------|--|--|--|--|-----------|
| 1 | 2 | 3 | | | | | | | |
| uuu | uuu | uuu | | | | | | | 12 |
| 4 | 5 | 6 | 7 | 8 | | | | | |
| uuu | uuu | — | uuu | — | | | | | 20 |
| 1 | 2 | 3 | | | | | | | |
| uuu | uuu | uuu | | | | | | | 12 |
| 4 | 5 | 6 | 7 | 8 | | | | | |
| uuu | uuu | u | uuu | — | | | | | 15 |

1) The ಗುರುವೇರಕುರ್ is in Sb., H., Ra and L. 2) The ಇವರ್ವತ್ತೆಂಟು in Sb., M., Ra., H.
3) Ra... ಇಮುಂತೆ; D., B... ಪದದಿರಪಪೊಳಿ ಮುಂತೆ. 4) Ra... ವೇರಕುರ್. 5) Ra. ಪದವ್ವ
ತ್ತೆಂಟು ಮಾತ್ರೆ. 6) This is M.'s reading; Re ... ಗುಮೇಕತ್ತರ್ದಿ; B... ಗುಮೇಕತ್ತರ್ದಿ; D... ಗುಂತೇ
ಕತ್ತರ್ದಿ. 7) Re. ನಮವರ್ಪತಾಳು; B. ಇವವರ್ಪತಾಳು; D. ಇಮವರ್ಪತಾಳು; M. ತದಿರ್ವರ್ಪತೆಂಟು.

The scheme of this is twice:

~~~~~\*~~~~~.~~~~~.~~~~~.~~~~~.~~~~~ | 26 Moras.

269. An instance of the Duvayi. (Number of Moras: sura = 1; khaçara = 1; ravi = 12; garuḍa = 1; vidyādhara = 12; pannagarāja = 1.)

ದುವಯಿ

ಸುರ-ಖಚರ-ರ\*ವಿ-ಗರುಡ-ವಿದ್ಯಾಧರ-ಪನ್ನಗರಾಜವಂತಿಕಂ | 28 Moras

ಪರಮ-ಪದಂ\*ವಿನಮಿತ-ಜನಮು ಪರೀಕ್ಷಣಂ ಗೆಯ್ಯೆನಿಂತಿದಂ<sup>1)</sup> || 295 || 28 Moras

ಗದ್ಯಂ

ಇದು ಭಗವದರ್ಪತ್ - ಪರಮೇಶ್ವರ-ಚಾರು-ಚರಣಾರವಿಂದ-ಮಂದ-ಮಧುಕರಾಯಮಾ  
ನ-ಮನಃಪದ್ಮಿನೀ-ರಾಜಹಂಸ-ಶ್ರೀಮತ್ - ಕವಿ-ರಾಜಹಂಸ-ನಾಗವರ್ಮ-ವಿರಚಿತಮಪ್ಪ-ಭಂ  
ದೋಂಬುಧಿಯೊಳ್ ಕಂದ-ಆರ್ಯ-ಗೀತಿಕೆ-ಸಂಕೀರ್ಣ-ದುವವಿಗೆ ಲಕ್ಷಣಂ ಚತುರ್ಥಾಶ್ವಾಸಂ.



1) Only in H. and Ra. It proves the 28 Moras for the line, if the liberty is taken to read in the first line, instead of sura-khaçara-ravi, sura-khaçara-ravi. There is a Dohā (S. Dvipatha) among the Prākṛita metres in Colebrooke p. 413; it is a stanza of 4 verses (lines), containing alternately 13 and 11 Moras (and scanned 6+4+3 and 6+4+1).—The first metre of the next chapter is the Tripadi, with regard to which the Duvayi may have been thought to form the connecting link.

D. THE CANARESE MORA-FEET<sup>1)</sup>

ಕನ್ನಡಮಾತ್ರಾಗಣಂಗಳ್

## V. CHAPTER

ಪಂಚಮಾಶ್ವಾಸಂ

ಕರ್ಣಾಟಕವಿಷಯಜಾತಿಯಂ, ಕೇಳ್, ಪೇಳ್ವೆಂ

270. The author having finished the languages etc. common to all the countries, now introduces the pure Canarese metres. Cf. verses 70. 281.

ಕಂದಂ

ಅರ್ಣವ-ಜಾತಾನನೆ, ಸಂ

ಪೂರ್ಣತೆಯಿಂ ಸಕಲ-ವಿಷಯ-ಭಾಷಾದಿಗಳಂ |

ನಿರ್ಣಯಮಾಗಜುಪಿದೆನಾಂ

ಕರ್ಣಾಟಕ-ಭಾಷೆಯುದಮಂ, ಕೇಳ್, ಪೇಳ್ವೆಂ.

|| 296<sup>2)</sup> ||

271. Pure Canareso metres present 3 classes of Mora-feet, viz. the Brahma-, Vishnu- and Rudra-class, (a foot beginning with or forming an Iambus, i. e. ೦—, being *always excluded*; cf. note to verse 251, and the introduction to the Ragalēs). To form them, two (—), three (— —) and four (— — —) long syllables are each separately in a certain manner interchanged with short ones, so as to obtain 4 (ambunidhi) feet for the Brahma-class, 8 (gaja) for the Vishnu-class, and 16 (dharanīśvara) for the Rudra-class.

ಕಂದಂ

ಎರಡು ಮೂರು ನಾಲ್ಕುಂ

ಗುರುಮಿ ಪ್ರಸ್ತರಿಸಲುಬುನಿಧಿ-ಗಜ-ಧರಣೀ |

ಶ್ವರ-ಗಣಪೊಗೆಗುಮವರ್ಕಂ

ಸರಸಿಜಭವ-ವಿಷ್ಣು-ರುದ್ರ-ಸಂಜ್ಞೆಗಳಕ್ಕುಂ.

|| 297<sup>3)</sup> ||

1) This heading is not in the original.

2) M., Ra (-ಭಾಷಾದಿಗಳಂ). D., B. H.

(-ಭಾಷಾದಿಗಳಂ).

3) M., Sb., H., Ra., D., B.

272. The peculiar manner in which the feet of the three classes, viz. those connected with two (kara), three (pura) and four (vârdhi) long syllables, are obtained.

### ಚಂಪಕಮಾಲೆ

ಕರ-ಪುರ-ವಾರ್ಧಿಯಾಗೆ, ಗುರುವಾಗಿರೆ ತದ್-ಗುರುಮಿಂದಭೋಧಸಾ  
ಗಿರೆ ಲಘು-ಯುಗ್ಮಮಾ ಕ್ರಮದೆ ಮುಂತೆ ಸಮಂ. ಕಡೆವಟ್ಟ ಬಿಣ್ಣಿನೊಳ್ |  
ಬರೆ ಲಘುವೊಂದೆ; ಪಿತೆ ಲಘು; ಮುಂತೆ ಸಮಂ. ಮೊದಲಿಂ ತಗುಳ್ಳು, ಪಂ  
ಕರುಹ-ದಳೇಕ್ಷಣೀ, ಗಣಮನಿಂತಿಡು ಸರ್ವ-ಲಘುತ್ವಮಪ್ಪಿನಂ. || 298<sup>1)</sup>

273. Exposition of verse 298.

### ಬ್ರಹ್ಮಗಣನಾಲ್ಕರ್ಕ್ ವಿವರಂ

a. The four Brahma-feet, from 3-4 Moras.

1. — — — , ಬ್ರಹ್ಮಾ (Spondeo) ಎಂತುಂ<sup>2)</sup>
2. — — — , ಪುರಪಂ (Anapaest) ನೆಗ್ಗಂ
3. — — — , ಧಾತೃ (Trochee) ನಾಕೆ
4. — — — , ತ್ರಿಪದಿ (Triach) ಧರೆಗೆ

### ವಿಷ್ಣುಗಣಮೆಂಟರ್ಕ್ ವಿವರಂ

b. The eight Vishnu-feet, from 4-6 Moras.

1. — — — , ಗೋವಿಂದಂ (Molossus)
2. — — — , ಹೃದಯೇಶಂ (Ioniue miner) ನಯವಾಕ್ಯಂ
3. — — — , ನಾಕೆಗಂ (Amphimaerus)
4. — — — , ಪರಂತಂ
5. — — — , ಕಂಸಾಲಿ (Antibacchicus)
6. — — — , ನರಕಾಲಿ
7. — — — , ಶ್ರೀಪತಿ (Dactyl)
8. — — — , ಮುರಹರ (Proceleusmatic) ಮುರಲಿಪ್ತ

1) H. and Ra. (after the exposition), Sb., M., D., B.

2) Different readings of H., Ra.

### ರುದ್ರಗಣಪದಿನಾಪರ್ಕ ವಿವರಂ

c. The sixteen Rudra-feet, from 5-8 Moras.

1. — — — — —, ಗಂಗಾಧೀಶಂ
2. — — — — —, ಗಿರಿಜಾನಾಥಂ      ಗಿರಿಜಾಕಾಂತಂ
3. — — — — —, ನೀಲಕಂಠಂ
4. — — — — —, ಪ್ರಪಂಚಲಕ್ಷ್ಮಿಂ
5. — — — — —, ಕಾಮಾಂತಕಂ
6. — — — — —, ಪ್ರಮಥಾಧಿಪಂ      ಪ್ರಥಮಾಧಿಪಂ
7. — — — — —, ಶೂಲಿಧರಂ (Choriambas)
8. — — — — —, ಪುರಮಥನಂ
9. — — — — —, ಕಂದರ್ಪಾಲಿ
10. — — — — —, ಮದನಧ್ವಂಸಿ
11. — — — — —, ಚಂದ್ರಮೌಳಿ
12. — — — — —, ಚುಚಗಧಾಲಿ
13. — — — — —, ಚೂಲಾಂಗ್ರಣಿ (Ionious naajer)
14. — — — — —, ತ್ರಿಜಗದ್ಗುರು
15. — — — — —, ಕಾಮರಿಪು (Paeon)
16. — — — — —, ಮದನಲಿಪು

Only verses 299-312, i. e. 13 metres, occur in the present work, that are constructed with special regard to the feet and their names adduced in this place; besides feet of more than 5 Moras are ordered only for seven of them, viz. *ĕitra*, v. 300; *ĕitralatē*, v. 301; great *akkara*, v. 302; nice *akkara*, v. 305; little *akkara*, v. 306; *elē*, v. 307; and *gitikē*, v. 312. After these 13 metres the *śaṭpadi*s begin, a class of metre in which no feet of more than 5 Moras can occur, no feet are called by special names, only the number of Moras, and not the form of feet, is taken into account, and one foot with the same number of Moras, as in the *Ragaḷē*s and to a great extent in the *Āryē*s, may be put for the other. For the *śaṭpadi*s (and the *utsāha*, v. 339) only the feet of 3, 4 and 5 Moras (without any reference to classification), as they have been adduced in the introduction to the *Ragaḷē*s, p. 76, are used, and they, together with a number of the *Vṛttas*, the *Ragaḷē*s and the *Kanda*, are the truly popular metres in Canarese. Of the metres of verses 299-312 only *tripadi*, *akkarikē* and *ṣaṇpadi* are used now-a-days, as being strictly regulated regarding the number of Moras contained in their feet; the rest, of which the editor has never seen any instances elsewhere but *akkara* and *elē*, has been discarded, as it seems for the difficulty of scanning; for though the name of one of the three classes of feet be given, who can know all at once what peculiar foot will suit the circumstances? However by introducing some special rules as to the number of Moras, all of them might prove useful; the equal *akkara* (v. 303), the middle *akkara* (v. 304) and the *ṣaṇḍavatamsa* in fact present already some such rule, and the *śaṣaṭpadi* has been rightly

referred to its proper place as the first of the shatpadi (see note to v. 317). Whether originally there has been more uniformity in all of them, and the forms of the text for some are corrupt (there appear to be two recensions), are questions worthy of consideration. All the different readings at hand have been adduced; cf. Addenda. Observe that none of the feet under No. 273 begins with an Iambus (—), such a foot being foreign to true Canarese metres.

### 1. The Tripadi (Trivadi, Trivali)

ಪಿಂತೆ ಪೇಳ್ವ ಗಣದ ನೆರವಿಯೊಳ್ ತ್ರಿವಳಿಯ ಲಕ್ಷಣಮು ಪೇಳ್ವೆಂ

274. A Tripadi verse: The first line has 4 feet, each consisting of 5 Moras; in its middle the Caesura and another Alliteration occur. (The second foot of the second line *i.e.* the 6th (rasa) foot (of the verse) as well as (the second one of the third line *i.e.* the 10th one (of the verse) are to consist each of a Brahma (Bisaruhodbhava) foot (—, or —, or —, or —). The remaining feet contain either 5 Moras, or where the Moras of the Brahma feet chosen do not allow so many, only 4, (the number of Moras for the first line being 20, those for the second one 17, and those for the third one 13).

ತ್ರಿಪದಿ

ಬಿಸರುಹೋದ್ಭವ-ಗಣಂ \* ರಸ-ದಶ-ಸ್ಥಾನದೊಳ್,  
ಬಿಸರುಹ-ಸೇತ್ರೇ! ಗಣಮೆ ಬರ್ಕುಳಿದವು,  
ಬಿಸರುಹ-ಸೇತ್ರೇ, ತ್ರಿಪದಿಗೇ!

299<sup>1)</sup> ||

The scheme of the adduced verse:

|         |           |         |         |                    |
|---------|-----------|---------|---------|--------------------|
| 1       | 2         | 3       | 4       |                    |
| — — — — | — — — — * | — — — — | — — — — | 20 Moras in 4 feet |
| 5       | VI        | 7       | 8       |                    |
| — — — — | — — — —   | — — — — | — — — — | 17 Moras in 4 feet |
| 9       | X         | 11      |         |                    |
| — — — — | — — — —   | — — — — |         | 13 Moras in 3 feet |

To show that not the form but the number of the Moras is essential for the feet (excepting the 6th and 10th where, however, *any one* of the four Brahma-feet may occur), the following schemes of Tripadi verses, occurring in the 11th chapter of the Rājasekharavilāsa, are given here.

1) M. (Trivadi), Sb. Ra. (Trivali), D., B. The verses of the Rājasekharavilāsa are of a nature that does not allow them to be quoted here. The number of Moras for the lines, that is not stated in the Canarese text, is in all good instances that which is given in No. 274. Thus the Tripadi bears a decided character, and has therefore not unfrequently been used in Canarese poetry; another circumstance in its favour is that none of its feet contains more than 5 Moras.



v. 89:

|       |         |       |       |
|-------|---------|-------|-------|
| 1     | 2       | 3     | 4     |
| — — — | — — — * | — — — | — — — |
| 5     | 6       | 7     | 8     |
| — — — | —       | — — — | — — — |
| 9     | 10      | 11    |       |
| — — — | — — —   | — — — |       |

v. 90.

|       |         |       |       |
|-------|---------|-------|-------|
| 1     | 2       | 3     | 4     |
| — — — | — — — * | — — — | — — — |
| 5     | 6       | 7     | 8     |
| — — — | —       | — — — | — — — |
| 9     | 10      | 11    |       |
| — — — | — — —   | — — — |       |

v. 91:

|       |         |       |       |
|-------|---------|-------|-------|
| 1     | 2       | 3     | 4     |
| — — — | — — — * | — — — | — — — |
| 5     | 6       | 7     | 8     |
| — — — | — — —   | — — — | — — — |
| 9     | 10      | 11    |       |
| — — — | — — —   | — — — |       |

## 2. The Citra (Upačitrikē, Viçitra)

275. A translation of the Citra verse: "When the leet (gaṇa) of the three (śikhībraja = troṭāgni) lines (pāda) (each of which is in possession also) of the course of a Rudra-foot (bhujagapaksha = bhujagadhāri), are mixed with a Brahma-foot (aja) at 6 (rasa) and 10, and Viṣṇu-foot (adhokshaja), as in the last metre (Tripadi), occur (for the other places), it is the Citra."

ಚಿತ್ರಂ

ಭುಜಗಪಕ್ಷ-ಗತಿ-ಶಿಖಿ-ಪ್ರಜ-ಪಾದ-ಗಣವೊಳ

ಗಜ-ರಸ-ದಶದೊಳ, ಪೆಜಗಣಧೋ

ಕ್ಷಜ-ಗಣವಾದೊಡದು ಚಿತ್ರಂ.

|| 300<sup>1)</sup> ||

1) This is the editor's tentative reading. Bhujagapaksha recurs in v. 307, where it apparently forms two words: bhujaga = 1, paksha = 2, purposing, at the same time, to represent a Rudra-foot. There may be the possibility of attributing the same meaning to it in this instance, viz. bhujaga = 1, pakshagati (garuḍa) = 1, śikhībraja (sun?) = 1, to denote the three pādas; or bhujaga = 1, pakshagati = 1, śikhi (parvata) = 8, to denote the number of feet; (śikhībraja, if dinapa, however, properly denotes 12). The above reading has been framed to avoid, as ordered, the aja at other places but the 6th and 10th; but examining, for instance v. 301, it appears that whilst it must occur at the said places, it may occur, if not forbidden, also elsewhere.

The scheme of the verse:

20 M.  $\overset{1}{\cup\cup\cup\cup} \mid \overset{2}{\cup\cup\cup} * \overset{3}{\cup\cup\cup} \mid \overset{4}{\cup\cup\cup\cup}$   
 14 M.  $\overset{5}{\cup\cup\cup\cup} \mid \overset{VI}{\cup\cup} \mid \overset{7}{\cup\cup\cup\cup}$   
 13 M.  $\overset{8}{\cup\cup\cup\cup} \mid \overset{9}{\cup\cup\cup} \mid \overset{X}{\cup\cup} \parallel$

ಚಿತ್ರಂ

H. ಭುಜಗಪಕ್ಷ-ಗತಿ ಶಿಖಿ

ಬ್ರಹ್ಮ-ಪಾದ-ಗಣಮೊಳಗಿರೆ ರಸ-ದಸಮದೊಳ್ ಪೆರಿಗಣಧೋ  
 ಕ್ಷಜ-ಗಣಮಾದೊಡದು ಚಿತ್ರಂ. ||

ಉಪಚಿತ್ರಿಕೆ

D., B. (& L. for the 1st line) ಭುಜಪಕ್ಷ-ಯುಗ-ಧೂಮ

ಧ್ವಜ-ಪಾದ-ಗುರುವಿನೊ [L. ಧ್ವಜ ಪಾಳ ಸೂರ್ಯ]

ಳಜನಿರ್ದ ರಸದೊಳಂ ಪೆರಿವೆಡೆಗಳೊಳಧೋ

ಕ್ಷಜ-ಗಣಮಾದೊಡದುಪಚಿತ್ರಿಕೆ. ||

ವಿಚಿತ್ರಂ

K., M. ಭುಜಪಕ್ಷ-ಯುಗ-ಧೂಮ

ಧ್ವಜ-ಪಾದ-ಗಣದೊ

ಳಜನಿರ್ದಂ ರಸದೊಳ್ ನಿಜ ಪೆರಿವೆಡೆಗಳೊಳಧೋ [K. ಕೆಸಕವೆಡೆ]

ಕ್ಷಜ-ಗಣಮುಮಾದೊಡದು ವಿಚಿತ್ರಂ, ಕೆಳದೀ! || [K. ಮೊಡದುಪಚಿ]

ಚಿತ್ರಂ

Sb., Ra. (=H.) ಭುಜಗಪಕ್ಷ-ಗತಿ-ಶಿಖಿ

ವ್ರಹ್ಮ-ಪಾದ-ಗಣಮೊಳಗಿರೆ ರಸ-ದಶಮದೊಳ್ ಪೆರಿಗಣಧೋ

[Sb. ಸೂರ್ಯನೊಳ್ಳಿಕೆ]

ಕ್ಷಜ-ಗಣಮಾದೊಡದು ಚಿತ್ರಂ. || [Ra. ಚಿತ್ರಾ]

### 3. The Citralatē (Uḍita, Viḍitra, Citra)

276. "When at the beginning (tudi) a Rudra-foot occurs, and the whole verse (pada) bears the variegated form of the preceding (metre, the Citra, wherein the Rudra-feet are intermixed with those of the two other classes), it is the Citralatē" (the Brahma after the Rudra of the first line happening only on account of the Rudra chosen).

H. (=Ra., & nearly Sb.) ತುದಿಯೊಳ್ಳಿಶರ-ಗಣ

ಮೊದವಿರೆ, ಪದಮೆಲ್ಲಂ, |

ಮದಗಜ-ಗಮನೆ, ಪೆಜಿಗಣ ಚಿತ್ರಲತೆಯು

ದದೊಳಿದೊಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ.

|| 301<sup>1)</sup> ||

The scheme of the verse:

9 M. <sup>1</sup> <sup>2</sup>  
 10 M. <sup>3</sup> <sup>4</sup>  
 18 or 19 M. <sup>5</sup> <sup>VI</sup>  
 16 or 17 M. <sup>X</sup>

D., B. ತುದಿಯೊಳ್ಳಿಶ್ವರ-ಗಣಂ

ಮೊದಲೊಳಿರೆ, ಪದಮೆಲ್ಲಂ, |

ಮದಗಜ-ಗಮನೆ, ಪೆಜಿಗಣ ಚಿತ್ರದಂ

ದದಿನಿದೊಡದು ತಾಂ ಚಿತ್ರಮಕ್ಕುಂ. || [B. ದದಿನಿದೊಡೆ ಚಿತ್ರಮಕ್ಕುಂ]

K., M. ತುದಿಯೊಳ್ಳಿಶ್ವರ-ಗಣಮುಂ

ಮೊದುಂ, ಗಜ-ಗಮನೆ, ಪೆಜಿಗಣಿಂದಂ ಚಿತ್ರಂ | [K. ಮೊದಲಿಂ ಗಜ]

ಮದದೊಳಗಿದೊಡಮದವುಂ [K., for the two lines, only: ಮದದೊಳಗಿದಂ ತು  
 ಚಿತಂ ನಯದಿಂ]

ವಿದಿತಮಿದೊಡಂತುಚಿತಂ ನಯದಿಂ. ||

Sb. ತುದಿಯೊಳ್ಳಿಶ್ವರ-ಗಣ [identical with L.]

ಮೊದವಿರೆ, ಪದಮೆಲ್ಲಂ, |

ಮದಗಜ-ಗಮನೆ, ಪೆಜಿಗಣ ಚಿತ್ರೆಯಂ

ಗದೊಳಿದೊಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ. || [L. ಮೊದವಿದೊಡದು ವಿಚಿತ್ರಮಕ್ಕುಂ]

Ra. ತುದಿಯೊಳ್ಳಿಶ್ವರ-ಗಣ

ಮೊದವಿರೆ, ಪದಮೆಲ್ಲಂ, |

ಮದಗಜ-ಗಮನೆ, ಪೆಜಿಗಣ ಚಿತ್ರಲತೆಯಂ

ದದೊಳಿದೊಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ. ||

1) The <sup>1</sup> of foot vi. and <sup>2</sup> of x. may be taken either as short or long; the second line may be joined to the first.



ಪದಾಂತ್ಯದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳಂ ನಾಲ್ಕುಂ ಬಗಣಂ ಸಮವಾಯಮವ್ವುದಕ್ಕುಂ;  
ಸ . . . . . ಕರ್ತೃವಿನಿಷ್ಠದೊಳಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

II. ಮೊದಲೊಳ್ ಬಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ತಮೆಯ್ದು ಗಣಂಗಳೆ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿಯೊಳೆಂಬ ತಾಣದೊಳೆಲ್ಲಿಯುಂ ಕಂದರ್ಪರಿವು-ಗಣಂ ನೆಲಸಿ ನಿಲೆ, |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳಾಪಿಪೊಳೆಬಗಣಂ ಸಮವಾಯಮವ್ವೊಡಕ್ಕುಂ,  
ಸದಮಳೇಂದು-ನಿಭಾನನೆ, ಕರ್ತೃವಿನಿಷ್ಠದಿನಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

L. ಮೊದಲೊಳು ಅಬ-ಗಣಮಕ್ಕುಂ, ಎತ್ತವೆಯ್ದು ಗಣ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿಯೊಳೆಂಬ ತಾಣದಲ್ಲಿ ಕಂದರ್ಪರಿವು-ಗಣಂ ನೆಲಸಿ ನಿಲೆ; |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳ್ ನಾಲ್ಕುಪೊಳಬ-ಗಣಂ ಸಮವಾಯತಕಂ,  
ಸದಮಳೇಂದು-ವಿಭಾನನೆ, ಕರ್ತೃವಿನಿಷ್ಠದಿನಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

278. The *equal* (dō rē) *Akkara*. Each line has the following 6 feet: two *sarasijodaras* (*vishpus*, only of four or five Moras), then an *aja*, then again two *sarasijodaras*, and another *aja* (the final of which is long). So far it is a regular metre, and would be fully so, if for all the places respectively feet of the same number of Moras were selected.

### ದೊರೆಯಕ್ಕರಂ

ಸರಸಿಜೋದರ-ಗಣಮೊರಡಜನುಮಲ್ಲಿ ನೆರೆದಿಕ್ಕೆ, ಮತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣಮೊರಡಜನುಮಕ್ಕೆ, ಗಣಮುಮಾಜಕ್ಕುಂ. |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತ ಗಣದಿಂ ದೊರೆವೆತ್ತ ಪೆಸರಿಂ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನಹಿವುದೀ ತೆಜದಿಂ. || 303 ||

The scheme of the verse:

|       | 1       | 2       | III     | 4       | 5       | VI      |
|-------|---------|---------|---------|---------|---------|---------|
| 26 M. | — — — — | — — — — | — — — — | — — — — | — — — — | — — — — |
| 26 M. | — — — — | — — — — | — — — — | — — — — | — — — — | — — — — |
| 26 M. | — — — — | — — — — | — — — — | — — — — | — — — — | — — — — |
| 26 M. | — — — — | — — — — | — — — — | — — — — | — — — — | — — — — |

or in numbers:

|   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 5 | . | 4 | . | 3 | . | 5 | . | 5 | . | 4 | . |
| 5 | . | 4 | . | 3 | . | 5 | . | 5 | . | 4 |   |
| 4 | . | 4 | . | 4 | . | 5 | . | 5 | . | 4 | . |
| 5 | . | 4 | . | 4 | . | 4 | . | 5 | . | 4 |   |

- K., M. ಸರಸಿಜೋದರ-ಗಣಮೆರಡಜನುಮಲ್ಲಿ ನೆರದಿಕ್ಕೈ, ಮತ್ತಂ  
ತಿರೆರಡು ಸೂಳೆ ಬಂದಾಗಮಿಂತೊಪ್ಪೆಯಿಂದ್ರವಿಖ್ಯಾತಂ, |  
ಸರಸಿಜ-ಲೋಚನೇ, ದೊರೆವೆತ್ತ ಪೆಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದಿದುರುತರ ದೊರೆಯಕ್ಕರಮಿದನವಿವುದೀ ತೆಪ್ಪಿದಿಂದಂ, ಕಾಂತೇ! ||
- Ra. ಸರಸಿಜೋದರ-ಗಣಮೆರಡೆರಡುನಮಲ್ಲಿ ನೆರದಿಕ್ಕೈ, ಮೊತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಮಕ್ಕೈ, ಗಣಮುಮಾಪಿಕ್ಕಂ, |  
ಸರಸಿಜ-ಲೋಚನೇ, ದೊರೆವೆತ್ತರಧಿದೊರೆವೆತ್ತ ಪೆಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನವಿವುದೀ ತೆಪ್ಪಿದಿಂದಂ. ||
- Sb. ಸರಸಿಜೋದರ-ಗಣವೆರಡಜನುಮಲ್ಲಿ ನೆರದಿಕ್ಕೈ, ಮತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣವೆರಡಜನುಮಕ್ಕೈ, ಗಣಮುಮಾಪಿಕ್ಕಂ. |  
ಸರಸಿಜ-ಲೋಚನೇ, ದೊರೆವೆತ್ತ ಗಣದಿಂದ ದೊರೆವೆತ್ತ ಪೆಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನವಿವುದೀ ತೆಪ್ಪಿದಿಂದಂ. ||
- L. ಸರಸಿಜೋದ್ರವ-ಗಣಮೆರಡುಜನುಮಲ್ಲಿ ನೆರದಿಕ್ಕೈ, ಮಾತ್ರಂ  
ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಜನಿಮಲ್ಲಿಂ ಕೆಳಗವು ಮೂಲಿಕೆ, |  
ಸರಸಿಜ-ಲೋಚನೇ, ದೊರೆವೆತ್ತ ಗಣದಿಂದಂ  
ಧರೆಯೊಳಗಿರಿ ಸಂದಿರೆ ದೊರೆಯಕ್ಕರಮಿದನವಿವುದೀ ತೆಪ್ಪಿದಿಂದಂ. ||
- II. ಸರಸಿಜೋದರ-ಗಣಮೆರಡೆರಡುಮವಲ್ಲಿ ನೆರದಿಕ್ಕೈ; ಮತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಮಕ್ಕೈ, ಗಣಮುಮಾಪಿಕ್ಕಂ. |  
ಸರಸಿಜ-ಲೋಚನೇ, ದೊರೆವೆತ್ತ ಪೆಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನವಿವುದೀ ತೆಪ್ಪಿದಿಂದಂ. ||

279. The middle (naḍu) Akkara. Each line is as follows: One jalajasambhava (bramha), three jalaruhodaras (vishnu), and one kāmāntaka (rudra, the final of which is long). The number of feet, therefore, is five (kāmabāṇavali).

ನಡುವಣಕ್ಕರಂ.

ಜಳಜಸಂಭವ-ಗಣಮಕ್ಕೈ ಮೊದಲೊಳ್ಳೇ; ನಡುವೆ ಮೂಜು  
ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೈ; ಕಾಮಾಂತಕ-ಗಣಮಕ್ಕಂ, |  
ತಿಳಕದಂತಿರೆ ತಲೆಯೊಳ್ಳೇ ಬಂದಿಕ್ಕೈ; ಕಾಮಾಂತಾ  
ವಳಿಯ ಪಾಂಗೆಯ್ವೆ ಗಣಮಕ್ಕೈ ನಡುವಣಕ್ಕರಕ್ಕೆ, ಸಖೀ!

|| 304 ||

The scheme of the verse:

24 M.    1        2        3        4        5 —  
           ○○○ | —○○ | ○○○ | ○○○ — | ○○○ —  
 24 M.    ○○○ | —○○ | ○○○ | —○○ | ○○○ — |  
 24 M.    ○○○ | —○○ | ○○○ — | —○○ | —○○ —  
 24 M.    ○○○ | —○○ | ○○○ | ○○○ — | ○○○ — ||

or in numbers:

3 . 4 . 5 . 5 . 7  
 3 . 4 . 5 . 5 . 7 |  
 3 . 4 . 5 . 5 . 7  
 3 . 5 . 5 . 5 . 6 ||

II. ಜಳಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳೆ, ನಡುವೆ ಮೂಲಿಂ  
 ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, ಕಾಮಾಂತಕ-ಗಣಮಕ್ಕು |  
 ತಿಳಿದಂತಿರೆ ತಲೆಯೊಳೆಂಬ ತೆಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯಾ ಪಾಂಗೆಯ್ವು ಗಣಮಕ್ಕೆ ನಡುವಣಕ್ಕರಕ್ಕೆ, ಸಖೀ! ||

M. ಜಳಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳು, ನಡುವೆ  
 ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, ಬಳಿಕ್ಕ ಕಾಮಾರಿ-ಗಣಂ |  
 ತಿಳಕದಂತಿರೆ ಕಡೆಯೊಳ್ ಬಂದುಯಿಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯಂ ಪಾಂಗೆಯ್ವು ಗಣವಕ್ಕೆ ನಡುವಣಕ್ಕರಕ್ಕೆ; ಪೆಸರಿಂತು, ಸಖೀ! ||

Sb. ಜಳಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳೆ, ನಡುವೆ ಮೂಲಿಂ  
 ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, ಕಾಮಾಂತಕ-ಗಣಂ ಬಕ್ಕುಂ, |  
 ತಿಳಕದಂತಿರೆ ತಲೆಯೊಳೆ ಬಂದಿಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯ ಪಾಂಗೆಯ್ವು ಗಣವಕ್ಕೆ ನಡುವಣಕ್ಕರಕ್ಕೆ; ಪೆಸರಿಂತು, ಸಖೀ! ||

Ra. ಜಳಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳೆದಮೊಳೆ, ನಡುವೆ ಮೂಲಿಂ  
 ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, (ಕಾ)ಮಾಂತಕ-ಗಣಮಕ್ಕುಂ |  
 ತಿಳಿದಂತಿರೆ ತಲೆಯೊಳೆಂಬ ತೆಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯಾ ಪಾಂಗೆಯ್ವು ಗಣಮಕ್ಕೆ . . . . . ||

- I. ಜಲಸಂಭವ-ಗಣಮಕ್ಕು ವೊದಲೊಳು, ನಡುವೆ ಮೂರಿಂ  
ಜಲರುಹೋದರ-ಗಣಮಕ್ಕುಂ, ಬಳಿಕ ಕಾಮಾರಿಗಣಂ |  
ತಿಲಕದಂತಿರೆ ಲತೆಗಳೊಳು ಬಂದಿಕ್ಕೆವಾ ಕಾಮಬಾಣಾ  
ವಳಿ ಪಾಂಗಿಯೆಡೆಗಕ್ಕೆ . . . . . ||

280. The *nice* (१६४३) *Akkara*. Each line consists of four feet in the following order: a *vanajasambhava* (brahima), two *vanaruhodaras* (vishnus), and a *rudra*.

ಎಡೆಯಕ್ಕರಂ

ವನಜಸಂಭವ-ಗಣಮಕ್ಕು ವೊದಲೊಳತ್ತಲ್  
ವನರುಹೋದರ-ಗಣ-ಯುಗಳಮದಕ್ಕೆ, ರು |  
ದ್ರನದಜಿಂತ್ಯದೊಳ್ ಬಂದಿಕ್ಕೆ, ನಾಲ್ಕೆ ಗಣ  
ವಿನಿತೆ, ವನಿತೆ, ಕೇಳ್, ಎಡೆಯಕ್ಕರಕ್ಕನಿಸುಂ.

|| 305 ||

The scheme of the verse:

19 M.    1        2        3        4  
          | — | — | — | —  
18 M.    | — | — | — | —  
18 M.    | — | — | — | —  
19 M.    | — | — | — | —    ||

or in numbers:

3 . 4 . 5 . 7  
3 . 4 . 4 . 7 |  
3 . 5 . 5 . 5  
3 . 5 . 5 . 6 ||

- II. ವನಜಸಂಭವ-ಗಣಮಕ್ಕು ವೊದಲೊಳತ್ತಲು  
ವನರುಹೋದರ-ಗಣ-ಯುಗಮಕ್ಕು, ರು |  
ದ್ರನಿಂತದಜಿಂತೆದೊಳಂ ಬಂದು, ನಾಲ್ಕೆಡೆ ಗಣ  
ವಿನಿತೆ, ವನಿತೆ, ಕೇಳ್, ಎಡೆಯಕ್ಕರಕ್ಕನಿಸುಂ. ||

- Sb. ವನಜಸಂಭವ-ಗಣಮಕ್ಕು ವೊದಲೊಳತ್ತಲ್  
ವನರುಹೋದರ-ಗಣ-ಯುಗಮಕ್ಕು, ರು |  
ದ್ರನಂತದಜಿಂತ್ಯದೊಳಂ ಬಂದು, ನಾಲ್ಕೆ ಗಣ  
ದನಿತೆ, ಕೇಳ್, ಎಡೆಯಕ್ಕರಕ್ಕನಿಸುಂ. ||



K., M. ವನಜಸಂಭವ-ಗಣಮಕ್ಕೈ ಮೊದಲೊಳಿತ್ತಲ್  
ವನರುಹೋದರ-ಗಣ-ಯುಗಳಮವಕ್ಕೈ, ರು |  
ದ್ರನದಪಿಂತ್ಯದೊಳ್ ಬಂದಿಕ್ಕೈ, ನಾಲ್ಕು ಗಣ  
ಮನಿತುಮೆಸೆವ ಕಡೆಯಕ್ಕರಕ್ಕೈ ಮಾತ್ರಗಳ್. ||

Ra.

ರು |  
ದ್ರನಿಂತದಪಿಂತ್ಯದೊಳಂ ಬಂದು ನಾಲ್ಕಿಡೆ ಗಣ  
ವಿನಿತೆ, ಕೇಳ್, ಎದೆಯಕ್ಕರಕ್ಕೈನಿಸುಂ. ||

281. The *little* (kigi) *Akkara*. Each line consists of the following three feet: two pōḍḍiyalars (vishnus) and a śaṅkara (rudra).

ಕಿಱ್ಪಿಯಕ್ಕರಂ

ಪೊಡೆಯಲರ್ಬರಂ ಮೊದಲೊಳಿಕ್ಕೈ,  
ಜಡೆಯ ಶಂಕರನೊಬ್ಬಂ ತುದಿಯೊಳಿಕ್ಕೈ, |  
ಮಡದಿ, ಕೇಳ್, ಮೂರು ಗಣಮೆಸೆದಿಕ್ಕೈ;  
ಗಡ, ಕಿಱ್ಪಿಯಕ್ಕರಕ್ಕಿದೆ ಲಕ್ಷಣಂ! || 306 ||

The scheme of the verse:

15 M.    1        2        3  
          ○○○○ | — — — | ○○○—  
17 M.    ○○○— | ○○— — | ○○○—  
15 M.    ○○○— | — ○○ | ○○○—  
16 M.    ○○○○ | — — — | ○○— — ||

or in numbers:

4 . 5 . 6  
5 . 6 . 6 |  
5 . 4 . 6  
4 . 5 . 7 ||

II. ಪೊಡೆಯಲರ್ಬರಂ ಮೊದಲೊಳಿಕ್ಕೈ,  
ಜಡೆಯ ಶಂಕರನೊಬ್ಬಂ ತುದಿಯೊಳಿಕ್ಕೈ, |  
ಮಡದಿ, ಕೇಳ್, ಮೂರು ಗಣಮೆಸೆದಿಕ್ಕೈ;  
ಗಡ, ಕಿಱ್ಪಿಯಕ್ಕರಕ್ಕಿದೆ ಲಕ್ಷಣಂ! ||

D., B. ತಡೆಯದೆ ಹರಿ-ಯುಗಂ ಮೊದಲೊಳಿರ್ಕೆ,  
ಜಡೆಯ ಶಂಕರನೊರ್ವಂ ತುದಿಯೊಳಿರ್ಕೆ, |  
ಮಡದಿ, ಕೇಳ್, ಮೂಲಿ ಗಣಮೆಸೆದಿರ್ಕೆ; [D. ಕೇಳ್ ಗುರುಗಣಮೆಸೆದಿರ್ಕೆ]  
ಗಡ, ಕಿಲಿಯಕ್ಕುರಕ್ಕಿದು ಲಕ್ಷಣಂ! ||

K., M. ತಡೆಯದೆ ಹರಿ-ಯುಗಂ ಮೊದಲೊಳಿಕ್ಕೆ,  
ಜಡೆಯ ಶಂಕರನೊರ್ವಂ ಕಡೆಯೊಳಿಕ್ಕೆ, | [L. ಕಡೆಯೊಳಿಕ್ಕುಂ]  
ಮಡದಿ, ಕೇಳ್, ಸುರ-ಗಣಮೆಸೆದಿಕ್ಕೆ; [Sb.-ಮೂಲಿಡೆ ಗಣಮೆಸೆದಿಕ್ಕೆ]  
[L. -ಮೂಲಿ ಗಣಮೊದಕ್ಕುಂ]  
ಕಡ, ಕಿಲಿಯಕ್ಕುರಕ್ಕಿದುವೆ ಲಕ್ಷಣಂ! || [Sb.-ಕ್ಕಿಡೆ ಲಕ್ಷಣಂ] [L.-ಕ್ಕಿದು ಲಕ್ಷಣಂ]

Ra. ಪೊಡೆಯಲದಿರ್ಬ ಮೊದಲೊಳಿಕ್ಕೆ,  
ಜಡೆಯ ಶಂಕರನೊಬ್ಬಂ ತುದಿಯೊಳಿಕ್ಕೆ, |  
ಮೊಡದಿ, ಕೇಳ್, ಮೂಲಿಡೆ ಗಣಮೆಸೆದಿರೆ,  
ಗಡ, ಕಿಲಿಯಕ್ಕುರಕ್ಕಿದೆ ಲಕ್ಷಣಂ! ||

### 5. The Elé<sup>1)</sup>

282. The Elé. There occur 6 (bhujaga=1, paksha=2, pura=3) feet (of which two are bhujagapakshas i. e. bhujagadhāris); the 6th foot forms an aja.

ಎಳೆಯ ಲಕ್ಷಣಮಂ ಪೇಳ್ವೆಂ

ಭುಜಗ-ಪಕ್ಷ-ಪುರ-ಗಣ\*

ಬ್ರಜದೊಳಾಜಿಲೊಳಪ್ಪು

ದಜಗಣೀಳೆ, ಭವತಿ!

|| 307 ||

The scheme of the verse:

1 2 3 4  
— — — — \* — — — —  
5 VI  
— — — — — ||

Sb. ಭುಜಗ-ಪಕ್ಷ-ಪುರ-ಗಣ-

ಬ್ರಜದೊಳಾಜಿಲೊಳಪ್ಪು

ದಜ-ಗಣೀಳಿಸಿಭವತಿ! ||

1) The reading of the last line of the verso in the MSS. is doubtful; elé (not é l'é), however, is the form given in v. 68. Cf. the note to v. 300.

K., M. ಅಜ-ಪಕ್ಕ-ಸುರ-

ಪ್ರಬದೊಳಾಪ್ಪೊಳವ್ವು

ದು ಜಗದೊಳೆನಿಭವತಿ ||

Ra. ಭುಜಗ-ಪಕ್ಕ-ಪುರ-ಗಣ-

ಪ್ರಬದೊಳಾಪ್ಪೊಳವ್ವು

ದಜ-ಗಣೆನಿಭಗತಿ ||

II ಭುಜಗ-ಪಕ್ಕ-ಪುರ-ಗಣ-

ಪ್ರಬದೊಳಾಪ್ಪೊಳವ್ವು

ದಜ-ಗಣೆನಿಭಗತಿಂ. ||

## 6. The Akkarikē

ಅಕ್ಕರಿಕೆಯ ಲಕ್ಷಣಮು ಮೇಲ್ವೆಂ

283. The Akkarikē is a Canarese Samavṛitta (cf. v. 276), somewhat connected with the Kusuma viētra of v. 162. Each line shows the following 6 (khara or kara, see v. 244) feet: a Proceleusmatic (muraripu), a Spondee (bomma), a Proceleusmatic, a Spondee, a Proceleusmatic, a Choriambus (*i. e.* a Daetyl and a long syllable). At every 6th syllable occurs Caesura, and after it another Alliteration.

The scheme is four times:

○○○○ | — — \* ○○○○ | — — \* ○○○○ | — ○○. —

or in numbers:

4 . 4 . \* 4 . 4 \* 4 . 4 . 2

ಅಕ್ಕರಿಕೆ

ಮುರರಿಪ್ಪು, ಬೊಮ್ಮಂ, ಮುರರಿಪ್ಪು, ಬೊಮ್ಮಂ, ಮುರರಿಪ್ಪು, ಶೂಲಧರಂ

ಸರಸದೆ ನಿಲ್ಲುಂ; ಖರ-ಗಣಮಕ್ಕುಂ ಸುರುಚಿರ-ಮಾತ್ರೈಗಳಿಂ; <sup>1)</sup>

ನಿರುಪಮದಿಂದಂ ಪರಿಮಿತಮಪ್ಪಂತಿರೆ, ಯತಿಯಾಪ್ಪೊಳೊಳೆಂ <sup>2)</sup>

ಬರೆ, ತರಳಾಕ್ಷಿ, ಧರಿಯೊಳಿದೆತ್ತಂ ಕರಮೆನೆವಕ್ಕರಿಕೆ.

|| 308 ||

1) II. ಶಿರಪೊಳೆ ನಿಲ್ಲುಂ ಖರ-ಗಣಮಕ್ಕು ಸುರುಚಿರ-ಮಾತ್ರೈಗಳಿಂ; Ra. ಸರಸದೆ ನಿಲ್ಲುಂ ಖರ-ಗಣಮಕ್ಕುಂ . . . ; K. M . . . . ಖರ-ಗಣಮಕ್ಕುಂ; D. B. ಸರಸದೆ ನಿಲ್ಲುಂ ಕರಿ-ಪರ-ಸಂಖ್ಯಾ-ಸುರುಚಿರ-ಮಾತ್ರೈಗಳಿಂ.

2) H. ಯತಿ ರಿಶುಮೆತ್ತಂ; Ra. ಯತಿ ರಿಶುಮೆತ್ತಂ; M. ಯತಿ ಎಶುಸರಪೊಳೆ; K. ಯತಿ ರುಶುಸರಪೊಳೆ; L. ಯತಿ ರುಶುಕರಪೊಳೆ; D. B. ಯತಿ ಸ್ಥಿತಿ-ಕರಪೊಳೆ. ಮುಖ = 6.

## 7. The Caupadi (Caupadigē)

ಚೌಪದಿಯ (ಚೌಪದಿಗೆಯ) ಲಕ್ಷಣಮು ಪೇಳ್ವೆಂ

284. The Caupadi too is to be considered a Canarese Samavṛitta according to the author's views (else he would somewhere have introduced a Dactyl instead of the Proceleusmatic, etc.). Each line consists of a Proceleusmaticus (madanapitṛi) and a Choriambus (śaṅkara, i. e. in practice a Dactyl and a long syllable).

The scheme is four times:

○○○○ | —○○.—

or in numbers:

4 . 4 . 2

ಚೌಪದಿ

ಮದನನ ತಂದೆಯ ಮುಂ

ದೊದವಿದ ಶಂಕರನೊಳ್ |

ಪುದಿದಿರೆ, ಸಂದುದು, ನೋ

ಡಿದು, ಸತಿ, ಚೌಪದಿಗೇ. [D., B. ಸಂ ಚೌಪದಿ ಕೇಳಿ] || 309 ||

K., M. ಮದನನ ತಂದೆಯ ಮುಂ

ದುದಯಿಸೆ ಶಂಕರನೊಳ್ |

ಪೊದವಿರೆ, ಸಂದುದು, ನೋ

ಡಿದು, ಸತಿ, ಚೌಪದಿಗೇ. ||

Ra., H. ಮದನನ ತಂದೆಯ ಮುಂ

ದುದಯಿಸೆ ಶಂಕರನೊಳ್ |

ಪಾದವಿರೆ, ಸಂದುದು, ನೋ

ಡಿದು, ಸತಿ, ಚೌಪದಿಗೇ. ||

## 8. The Chandovataṁṣa (Chandovasanta)

ಛಂದೋವತಂಸಕ್ಕೆ ಲಕ್ಷಣಮು ಪೇಳ್ವೆಂ

285. The Chandovataṁṣa. Each line contains first three mandaradharas (viṣṇu), then a bisaruhajanma (brahma) in its end.

ಛಂದೋವತಂಸಂ

ಮಂದರಧರ-ಗಣಮೆಸೆದಿರೆ ಮೊದಲೊಳ್,  
ಬಂದಿರೆ ನಾಲ್ಕುಕೆ ಬಿಸರುಹಜನ್ಮ; |  
ಸಂದುದು ಲಕ್ಷಣವಿಾ ತೆಪ್ಪಿದಿಂದ  
ಛಂದೋವತಂಸಕ್ಕೆ, ಮದಗಜ-ಗಮನೆ!

|| 310 ||<sup>1)</sup>

The scheme of the verse:

16 M. —<sup>1</sup>—<sup>2</sup> | —<sup>3</sup>—<sup>4</sup>—<sup>5</sup>—<sup>6</sup>—<sup>7</sup>—<sup>8</sup>—<sup>9</sup>—<sup>10</sup>—<sup>11</sup>—<sup>12</sup>—<sup>13</sup>—<sup>14</sup>—<sup>15</sup>—<sup>16</sup>—  
16 M. —<sup>1</sup>—<sup>2</sup>—<sup>3</sup>—<sup>4</sup>—<sup>5</sup>—<sup>6</sup>—<sup>7</sup>—<sup>8</sup>—<sup>9</sup>—<sup>10</sup>—<sup>11</sup>—<sup>12</sup>—<sup>13</sup>—<sup>14</sup>—<sup>15</sup>—<sup>16</sup>—  
16 M. —<sup>1</sup>—<sup>2</sup>—<sup>3</sup>—<sup>4</sup>—<sup>5</sup>—<sup>6</sup>—<sup>7</sup>—<sup>8</sup>—<sup>9</sup>—<sup>10</sup>—<sup>11</sup>—<sup>12</sup>—<sup>13</sup>—<sup>14</sup>—<sup>15</sup>—<sup>16</sup>—  
16 or 17 M. —<sup>1</sup>—<sup>2</sup>—<sup>3</sup>—<sup>4</sup>—<sup>5</sup>—<sup>6</sup>—<sup>7</sup>—<sup>8</sup>—<sup>9</sup>—<sup>10</sup>—<sup>11</sup>—<sup>12</sup>—<sup>13</sup>—<sup>14</sup>—<sup>15</sup>—<sup>16</sup>—<sup>17</sup>—

II. ಮಂದರಧರ-ಗಣಮೆಸೆದಿಕ್ಕೆ ಮೊದಲೊಳೆ;  
ಬಂದಿಕ್ಕು ನಾಲ್ಕೆ; ವಿಸಮಹಂ ಜನ್ಮಂ |  
ಸಂದುದು; ಲಕ್ಷಣವಿಾ ತೆಪ್ಪಿದಿಂದ  
ಛಂದೋವಸಂತಕ್ಕೆ ಸಂದುದು, ಮದಗಜ-ಗಮನೆ!

Ra. ಮಂದರಧರ-ಗಣಮೆಸೆದಿಕ್ಕೆ ಮೊದಲೊಳೆ;  
ಬಂದಿಕ್ಕುಂ ನಾಲ್ಕೆ; ವಿಸಮಹಂ ಜನ್ಮಂ |  
ಸಂದುದು; ಲಕ್ಷಣವಿಾ ತೆಪ್ಪಿದಿಂದ  
ಛಂದೋವಸಂತಕ್ಕೆ ಸಂದುದು, ಮದಗಜ-ಗಮನೆ! |

Sb. ಮಂದರಧರ-ಗಣಮೆಸೆದಿಕ್ಕೆ ಮೊದಲೊಳೆ;  
ಬಂದಿಕ್ಕುಂ ನಾಲ್ಕೆ; ಬಿಸರುಹ-ಜನ್ಮಂ |  
ಸಂದುದು; ಲಕ್ಷಣವಿಾ ತೆಪ್ಪಿದಿಂದ  
ಛಂದೋವತಂಸಕ್ಕೆ ಪಂದುದು, ಗಜ-ಗಮನೆ! ||

1) The meaning of the readings of K., M. and L. only well agrees with the construction of this metre as far as it appears in the verses; according to it this verse is presented. If we read "gamane" instead of "gamanē", the last line contains a Mora in excess, occasioned by the first foot "chhandōva" (— —) that is the reading of all the MSS. The ನಾಲ್ಕೆ, ನಾಲ್ಕುಂ must refer to the number of the feet of a line.

K., M. ಮಂದರಧರ-ಗಣಮೆಸೆದಿರೆ ಮೊದಲೊಳ್,  
 ಪೊಂದಿರೆಯುಂ ಕಡೆಯೊಳಬಂ, |  
 ಸಂದುದು ಲಕ್ಷಣಮವನಿಯೊಳೆಂದುಂ  
 ಛಂದೋವತಂಸಮಂಬುಜ-ವದನೆ! ||

L. ಮಂದರಧರ-ಗಣ ಬಂದಿರೆ ಮೊದಲೊಳು;  
 ಕುಂದದೆ ಬಂದಿರೆ ನಾಲ್ಕುಂ; ತುದಿಯೊಳು ವಿಷರುಹ-ಬಲ್ಲಂ |  
 ಸಂದುದು; ಲಕ್ಷಣಮವನಿಯೊಳೆ ತೆದಿದಿಂದಂ  
 ಛಂದೋವಸಂತಕೆ ಸಲೆ ಗಜ-ಗಮನೆ! ||

### 9. The Madanavati

#### ಮದನವತಿಲಕ್ಷಣಂ

286. The Madanavati. "When there are 5 (vishaya) madanapitri (vishnu) feet and afterwards a long syllable occurs" (it is the Madanavati); "the same line is formed, when a harapada (rudra) is found after 4 upendras" (vishnus); or "when a hari stands at the end of 3 madanaharas" (rudras, and is followed by the long syllable), "it is the Madanavati". Feet of the same number of Moras interchange.

#### ಮದನವತಿ

ಮದನನ ತಂದೆಯ ಗಣಮವು ವಿಷಯದೊಳೆರೆ, ಗುರು ಮುಂ  
 ದೊದವಿರೆ; ಪದವೊಳಮದನ ವೊಲಪ್ಪುದು ಹರ-ಪದಮುಂ |  
 ವಿದಿತಮುಪ್ಪಂದ್ರ-ಚತುಷ್ಟಯದಿತ್ತಲಬುಜ-ವದನೇ,  
 ಮದನಹರ-ತ್ರಯದಿಂ ಹರಿ ಕಡೆ ಪಡೆ, ಮದನವತಿ. || 311 ||

The scheme of the metre as to Moras is four times either:

22 M.  $\overset{1}{\text{UUUU}} | \overset{2}{\text{—UU}} | \overset{3}{\text{UUUU}} | \overset{4}{\text{UUUU}} | \overset{5}{\text{UUUU}} | \text{—}$

or

$\overset{1}{\text{UUUU}} | \overset{2}{\text{—UU}} | \overset{3}{\text{UUUU}} | \overset{4}{\text{UUUU}} | \overset{5}{\text{UUUU—}}$

or

$\overset{2}{\text{UUUU—}} | \overset{2}{\text{UUUU}} | \overset{3}{\text{UUUU}} | \overset{4}{\text{UUUU}} | \text{—}$

The first structure in numbers:

4 . 4 . 4 . 4 . 4 . 2 (i. e. one long)

H. ಮದನನ ತಂದೆಯ ಗಣಮೂರ್ವಿಷಯದೊಳಿರೆ, ಮುಂ  
ದೊದವಿರೆ, ಪದದೊಳಮದಲಿ ವೊಲಪ್ಪುದು ಹರಪದಮುಂ |  
ವಿದಿತಮುಪೇಂದ್ರ-ಚತುಷ್ಟಯದಿಂದಬುಜನುಂ  
ಮದನಹರ-ತ್ರಯದಿಂ ಪಂ ಕಡೆ ಪಡೆದ ಮದನವತಿ. ||

Sb. ಮದನನ ತಂದೆಯ ಗಣಮವು ವಿಷಯದೊಳಿರೆ, ಗುರು ಮುಂ  
ದೊದವಿರೆ, ಪದದೊಳಮದಲಿ ವೊಲಪ್ಪುದು ಹರಪದಮುಂ |  
ವಿದಿತಮುಪೇಂದ್ರಂ ಚತುಷ್ಟಯದಿಂದಬುಜನುಂ  
ಮದನಹರ-ತ್ರಯದಿಂ ಪರಿಪಡೆ ಪಡೆದ ಮದನವತಿ. ||

Ra. ಮದನನ ತಂದೆಯ ಗಣಮೌ ವಿಷಯದೊಳಿರೆ, ಮುಂ  
ದೊದವಿರೆ ಪದದೊಳಮದಲಿ ವೊಲಪ್ಪುದು ಹರಪದಮುಂ |  
ವಿದಿತಮುಪೇಂದ್ರಂ ಚತುಷ್ಟಯದಿಂದಬುಜನುಂ  
ಮದನಹರ-ತ್ರಯದಿಂ ಪರಿ ಕಡೆ ಪಡೆದ ಮದನವತಿ. ||

K., M. ಮದನನ ತಂದೆಯ ಗುಣಮುಂ ವಿಷಯದೊಳಿರೆ, ಗುರುವೊಂ  
ದೊದವಿರೆ, ಪದದೊಳಮದಲಿ ವೊಲಪ್ಪುದು ಗುರುತರ-ಪದಮುಂ |  
ವಿದಿತಮೆ ವಿದಿತಮೇಚಂದ್ರ-ಚತುಷ್ಟಯದಿಂದತ್ತಂಬುಜ-ಪದನೆ,  
ಮದನಹರ-ತ್ರಿತಯಂ ಹರಿ ಕಡೆ ಪಡೆ, ಮದನವತಿ. ||

L. ಮದನನ ತಂದೆಯ ಗಣಮವು ಷಯದೊಳಿರೆ, ಗುರುವೊಂ  
ದೊಂದಂಗನೆವಿರೆ, ಪದದೊಳಿಮರ ವೊಲಪ್ಪಡು ಗುರುಪಾದಮುಂ |  
ವಿದಿತಮುಚಂದ್ರ-ಚತುಷ್ಟಯದಿಂದತ್ತಬ್ಜಮಂ  
ಮದನಹರ-ತ್ರಿತಿಯಕ್ಕಂ ಹರಿ ಕಡೆ ಪಡೆದುದನ ವೊಲೆ. ||

## 10. The Gitikē (Gitigē, Gita)

ಗೀತಿಗೆಯ ಲಕ್ಷಣಮುಂ ಪೇಳ್ವೆಂ<sup>1)</sup>

287. The Gitikē; the 6th foot of every second line is to be a Brahma (padmabhava); the other feet are not ordered, but according to K., M. are Vishṇus.

1) Sb., Ra, H. here ಗೀತಿಗೆ, in the verse ಗೀತ; M. ಗೀತಿಗೆ, also in the v.

ಗೀತೆಗೆ

H., Ra. ಎರಡುಪಿಂಚಾಪಿಂಬ ಸಂಖ್ಯೆಯೊಳ್

ಬರೆ ಪದ್ಮಭವನುಳಿದವು ಮೆಚ್ಚುವ ತೆಪದಿಂ |

ದಿರೆ, ಬಳಿಕನ್ನೆರಡಂ ಮುನ್ನಿನಂತೆ

ಕರಮೆಸೆದೊಪ್ಪುಗೀತ-ಗಣಂ.

|| 312 ||

The scheme of the verse:

$\begin{array}{ccccccc} 1 & & 2 & & 3 & & \\ \text{---} & | & \text{---} & | & \text{---} & | & \\ 4 & & 5 & & \text{VI} & & 7 \\ \text{---} & | & \text{---} & | & \text{---} & | & \text{---} \\ 1 & & 2 & & 3 & & \\ \text{---} & | & \text{---} & | & \text{---} & | & \\ 4 & & 5 & & \text{VI} & & \\ \text{---} & | & \text{---} & | & \text{---} & | & \end{array}$

That of K. and M.:

$\begin{array}{ccccccc} 1 & & 2 & & 3 & & \\ \text{---} & | & \text{---} & | & \text{---} & | & \\ 4 & & 5 & & \text{VI} & & 7 \\ \text{---} & | & \text{---} & | & \text{---} & | & \text{---} \\ 1 & & 2 & & 3 & & \\ \text{---} & | & \text{---} & | & \text{---} & | & \\ 4 & & 5 & & \text{VI} & & 7 \\ \text{---} & | & \text{---} & | & \text{---} & | & \end{array}$

or in numbers:

14 M. 4 . 5 . 5  
 19 M. 5 . 4 . 4 . 6 |  
 16 M. 4 . 6 . 6  
 13 M. 4 . 5 . 4 ||

or in numbers:

12 M. 4 . 3 . 5  
 17 M. 5 . 4 . 3 . 5 |  
 14 M. 4 . 5 . 5  
 17 or 18 M. 5 . 4 . 4 . 4 or 5 ||

Sb. ಎರಡುಪಿಂಚಾಪಿಂಬ ಸಂಖ್ಯೆಯೊಳ್

ಪರೆ ಪದ್ಮಭವನುಳಿದವು ಮೆಚ್ಚುವ ತೆಪದಿಂ |

ದಿರೆ, ಬಳಿಕವೆರಡಂ ಮುನ್ನಿನಂತೆ

ಕರಮೆಸೆದೊಪ್ಪುಗೀತ-ಗಣಂ. ||

Ra. ಎರಡುಪಿಂಚಾಪಿಂಬ ಸಂಖ್ಯೆಯೊಳ್

ಬರೆ ಪದ್ಮಭ(ವ)ನುಳಿದೊ ಮೆಚ್ಚುವ ತೆಪದಿಂ |

ದಿರೆ, ಬಳಿಕನ್ನೆರಡಂ ಮುನ್ನಿನಂತೆ

ಕರಮೆಸೆದೊಪ್ಪುಗೀತ-ಗಣಂ. ||

K., M. ಎರಡುಪಿಂಚಾಪಿಂಬ ಸಂಖ್ಯೆಯೊಳ್

ಬರೆ ಪ್ರಹ್ಲನುಳಿದೆಡೆಗಳೊಳು ಎಷ್ಟು ಮುಂ |

ದಿರೆ, ಮುಂದಣ ಪದಂ ಮುನ್ನಿನಂ

ತುರುತರಂ ಗೀತಿಕೆಗಿಂತಕ್ಕುಂ, ಸವಿ! ||



L. ಎರಡುಪದ್ಯಾಳವೆಂಬ ಸಂಖ್ಯೆಯೊಳ್

ಬರೆ ಪದ್ಯಭವನುಳಿದವು ಮೆವೆಂಬ ತೆವದಿಂ |

ದಿರೆ, ಬಳಿಕಿರೆ ನಗಣಮುಂ ಮುನ್ನಿನಂತೆ

ಕರಮೆಸದೊಪ್ಪುವ ಗೀತಿಕೆಗೆ, ಕೇಳು, ಗಣಮಕ್ಕುಂ. ||

Here end the metres that are based upon a more or less indefinite number of Moras in the respective feet. With the Shatpadis a class begins that is excellent for exactness; for each foot, as is the case with regard to the Ragalēs, and Āryēs, is to consist of a definite number of Moras at a given place. *The feet used are those mentioned in connection with the Ragalēs*, p. 76; no foot, as observed there and p. 77, dare begin with an Iambus (—). The various readings have been given not so much for elucidating the rules (that are exact enough) as for throwing some light on the history of prosody.

### 11. The Six Shatpadis

#### ಪಟ್ಟದಿಯ ಲಕ್ಷಣಂ

288. There are six (ṛitu) Shatpadis: In each class the first two lines (pāda, No. 289 pada) of half a verse are equal; each third line has half a line (arṣ) in excess, and a long syllable (indudhara; v. 315 fīa; v. 317 madanahara; see v. 29) at its end.

#### ಕಂದಂ

ಒಂದಿದ ಋತು ಪಟ್ಟದಿಗಳೊ

ಳೊಂದೇ ತೆಪನೆರಡು ಪಾದಮುಂ; ಮೇಣ್ ಮುಂದ |

ಕೊಂದರೆ ಬಕ್ಕುಂ; ತುದಿಯ

ಲ್ಲಿಂದುಧರಂ ಒಂದೊಡಹಿಗೆ ಪಟ್ಟದಿಯ ತೆಪಂ.

|| 313 <sup>1)</sup> ||

289. The same statement in other words.

ಮೊದಲೆರಡು ಪದದ ಲೆಕ್ಕದೊ

ಳೊದವಿದ ವರ್ಣಂ ಸಮಾನ; ಮೂಜನೆಯ ಪದ |

ಕ್ಕದರ್ಥಮನೊಡಗೂಡು

ತ್ತದಹಿಗೊಳ್ ಗುರುವೊಂದನಿಸೆ, ಪಟ್ಟದಿಯಕ್ಕುಂ.

|| 314 <sup>2)</sup> ||

1) Rc.'s concluding verse; D., B ; M.'s verse 73 and Sb.'s verse 75 of their first chapter.

2) Rd. verse 22.

290. The same again, adding only that there are six lines (aḍi); (the number of Moras is stated in v. 316).

ತೋಱುವ ಮಾತ್ರೆಯ ಪಟ್ಟದಿ  
ಗಾಱಾಱಡಿಯೆರಡಪ್ಪಿಯೊಂದೇ ನಿಯಮ; |  
ಮೂಱಕ್ಕೊಂದು ತದರ್ಥಂ;  
ಬೇಱೇಶಂ ಕಡೆಯೊಳ್ಳೊಮ್ಮಿ ತೇಜನಕ್ಕುಂ.

|| 315 ||

291. The six Shaṭpadis are: Sara, Kusuma, Bhoga, Bhāmini, Parivardhini, Vārdhika (Vārtika). The first has 8 (kari) Moras in its first line, the second 10, the third 12 (ravi), the fourth 14 (manu), the fifth 16 (rāja), the sixth 20.

ಶರ-ಕುಸುಮ-ಭೋಗ-ಭಾಮಿನಿ-  
ಪರಿವರ್ಧಿನಿ-ವಾರ್ಧಿಕಂಗಳೆಂದಾಱು ತೇಜಂ; |  
ಕರಿ-ದಶ-ರವಿ-ಮನು-ರಾಜರ್  
ಬರೆ, ಮಿಶತಿ-ಮಾತ್ರೆಯಿದೆ ಪಟ್ಟದಿ ನಡೆಗುಂ.

|| 316 ||

292. The Sarashaṭpadi. Feet of 4 Moras. (The wording, however, refers it to the foregoing class of metres, stating that it consists of mandaradharas i. e. vishṇus, with a madana-haram i. e. rudra at their end; see note. Accordingly it might appear as if only vishṇus and rudras were allowed; in practice, however, a brahma of 4 Moras is looked upon as equally fit, and the rudra is represented by any foot of 4 Moras plus the guru. Examine verses 318-321, and the śarashaṭpadis in the Rāvaṇadigvijaya, ps. 16. 30. 36. 43. 46. 48).

The scheme is twice:

○○○○ | ○○○○  
○○○○ | ○○○○  
○○○○ | ○○○○ | ○○○○ | — |

or in numbers:

4 . 4  
4 . 4  
4 . 4 . 4 . 2 |

1) M.'s v. 75 and Sb.'s v. 77 of their first chapter; D, B.

2) Re.'s one but last verse; Ra., II. have it after their 6th chapter (on algebraic computations, etc.) in an appendix; M.'s v. 74 and Sb.'s v. 76 of their first ch.; Rd. v. 23; D., B; Kavijihvābandhana, iv., 55; its following verse is: ಲಿಪಿಮಾಪಿಕ್ಯಪ್ಪನ | ಮೂಪಿರಮ ಪದಕ್ಕೆ ಕರಿಯು ದರ-ರವಿ-ಮನುವಂ || ವಿಪಿವ ಪೋರ-ವರ-ವಿಶತಿ | ತೋಪಿವ ಲಘುವಿವಿವಿವಿವಿ ಪಟ್ಟದಿ-ಕ್ರಮಮಂ ||. The ರಾಜರ್ ಬರೆ of the text is only in Re.; the others have ಪೋರ-ವರ. Sb. has ವಾರ್ಧಿಕಂಗಳೆ.

ಕರಪಟ್ಟದಿ

ಮಂದರಧರ-ಗಣ

ವೊಂದಿರೆ, ಕಡೆಯೊಳ್

ಕುಂದದೆ ನೆಲಸುಗೆ ಮದನಹರಂ; |

ಇಂದು-ನಿಭಾನನೆ,

ಮುಂದಣ ಪದನೀ

ಯಂದದೊಳಿರೆ, ಶರಪಟ್ಟದಿಯೇ!

|| 317 <sup>1)</sup> ||

293. In each of its first lines (adi, çarapa) it has 8 (kari) Meras (laghu); its third and sixth line consist each of 14 (manu) Meras; number of all Meras 60.

ಕರಪಟ್ಟದಿ

ಮೊಳಿವೆರಡಡಿಯು

ತ್ತರದೆರಡಡಿಯೊಳ್

ಕರಿ-ಲಘುಗಳ್; ಮೂವಿವನೆಯಾ |

ಚರಣದೆ ಮನುಷಿಂ

ತಪುವತ್ತು ಲಘುವು

ಶರಪಟ್ಟದಿಗಂಬುಜ-ನಯನೇ!

|| 318 <sup>2)</sup> ||

294. The Kavijihvābandhana's rule (iv, 56). Saradhi = 4; yuga = a couple of laghus (in the form of the guru).

ಕರಪಟ್ಟದಿ

ಚರಣಗಳಿರಡಕೆ

ಕರಿ-ಲಘುಗಳು ಬರೆ,

ನಿರುತದಿ ಮೂವಿನೆಯಡಿಗಳಿಗೇ |

ಶರಧಿ-ಯುಗಂ ಪೆ

ಚಿರೆ, ಶರಪಟ್ಟದಿ,

ಸರಸಿಜ-ನಯನೇ, ಸುರಮ್ಯ-ನಿಧೀ.

|| 319 ||

1) D., B.; in H., Ra., Sb. and M. it stands between the Elē and Akkarikē (being simply called Shaṭpadi), which circumstance accounts for the use of madanahara and mandaradhara; these words do not occur in any of the other rules cited with reference to the śarashatpadi.

2) Only in D., B.

295. The rule of another author.

### ಶರಪಟ್ಟದಿ

ಶರಕಂ ನಾಲುಕು  
ಚರಣ-ಸುಮಾತ್ರೈಗ  
ಳಿರುತಿರ್ಪವು ದೌತ್ರೀಶಗಳೂ; |  
ಎರಡನೆಯಂಘ್ರಿಂ  
ಗೆರಡು ಚತುರ್ದಶ  
ಮಮಿವತ್ತಾಗಿಹುದುರು-ಮಾತ್ರೇ.

|| 320 <sup>1)</sup> ||

296. Another form of it. Manu = 14.

### ಶರಪಟ್ಟದಿ

ಶರಪಟ್ಟದಿ-ಮೊದ  
ಲಿರಡು ಪದಂಗಳು  
ಸರದಲ್ಲೆಂಟು ಸುಮಾತ್ರೈಗಳೂ; |  
ಪಿರಿಯ ಪದದ ಮೊದ  
ಲಿರೆ, ಮನು-ಮಾತ್ರೈಗ  
ಳುರುತರದಮಿವತ್ತು ಗಣನೆಯೂ.

|| 321 <sup>2)</sup> ||

297. The Kusumashaṭpadi. Feet of 5 Moras (mâtré, laghu); number of all Moras 74.

The scheme is twice:

~~~~~ . ~~~~~  
~~~~~ . ~~~~~  
~~~~~ . ~~~~~ . ~~~~~- |

or in numbers:

5 . 5
5 . 5
5 . 5 . 5 . 2 |

1) In Sa.

2) In Rd. v. 24.

ಕುಸುಮಪಟ್ಟದಿ

ಒಸೆಯೆ ವೊದಲೆರಡು ನಾ
 ಲೈಸೆವೆದ್ದುನೆಯ ಪದದೆ
 ದಶ-ದಶ-ಸುವಾತ್ರೈ, ಮೂಜ್ಜಾನೆಯೊಳೊ |
 ಮಿಸುಪ ಪದಿನೈಳು ಲಘು;
 ರಸದಿನೆಪ್ಪತ್ತಾಲ್ಕು
 ಕುಸುಮಪಟ್ಟದಿಗಿಂತು, ಕಮಲ-ನಯನೈ!

1)
|| 322 ||

298. The Kavijihvābandhana's reading (iv., 57).

ಕುಸುಮಪಟ್ಟದಿ

ನೋಗಸುವೆರಡಡಿಗಳೊಳು
ಪೊಗಳೆ ದಶ-ಲಘುಗಳೆರೆ,
ಮಿಗೆ ಮೂಡಿನೆಯ ಪದಕೆ ಮೇಲೆಯೇಳೂ |
ಪೊಗಲೊಡನೆ ಮೊಜೆವುತಿರೆ,
ಮೃಗ-ನೇತ್ರೈ, ಆ ಮತದಿ
ಜಗದೊಳದು ಕುಸುಮಷಟ್ಪದಿಯೆನುಪುದೂ.

|| 323 ||

299. Another reading. The first two lines in the first and second half contain together 40 Moras; the third lines each 16 plus 1.

ಕುಸುಮಪಟ್ಟದಿ

ಧುಂಪೆತಾಳಂ

ಧರೆಯೊಳಗೆ ಕುಸುಮಕ್ಕೆ
ಚರಣಗಳು ನಾಲ್ಕಕ್ಕೆ
ನೆಹಿ ಮಾತ್ರ ನಾಲ್ವತ್ತು; ಮಿಕ್ಕರಡಕೇ |
ಎರಡೆಂಟು, ಮೇಲೊಂದು
ವರ-ಮಾತ್ರ ಕೂಡಿ, ಸಂ
ಚರಿಸುತ್ತಿಹುದೆಷ್ಟು ನಾಲ್ಕು ಮಾತ್ರೇ.

2)
|| 324 ||

1) D., B.

2) Sa. It is said that chiefly the jhampē tāla is used for the Shatpadis.

300. A fourth reading.

ಕುಸುಮಪಟ್ಟದಿ

ಕುಸುಮಪಟ್ಟದಿಯ ಮೊದ

ಲೆಸೆವ ಪದ-ಯುಗ್ಮಕ್ಕೆ

ದಶ-ಮಾತ್ರಗಳು; ಮೇಲಣೊಂದೊಂದಾಗಿ |

ವಿಷಮ-ಪದ-ಯುಗ್ಮಕ್ಕೆ

ಸಸಿನೆ ಹದಿನೇಳು; ಭಾ

ವಿಸಿ ನೋಡಲೆಪ್ಪತ್ತು ನಾಲ್ಕು ಮಾತ್ರೇ.

|| 325 ¹⁾ ||

301. The Bhogaśhaṭpadi Feet of 3 Moras (kaṭṭe); number of all Moras 88. Arka=12. Pada, Carana, Anghri=line.

The scheme is twice:

ಉ . ಉ . ಉ . ಉ

ಉ . ಉ . ಉ . ಉ

ಉ . ಉ . ಉ . ಉ . ಉ . ಉ . — |

or in numbers:

3 . 3 . 3 . 3

3 . 3 . 3 . 3

3 . 3 . 3 . 3 . 3 . 3 . 2 |

ಭೋಗಪಟ್ಟದಿ

ಪೊಳೆವ ಮೊದಲಿನೆರಡು ಪದವೆ,

ಬಳಿಕ ಚರಣದೆರಡುವೆಡೆಗೆ

ಕಳೆಗಳರ್ಕ-ಸಂಖ್ಯೆಯಾಲು ಮೂರ್ಣಂಘ್ರಿಗೇ |

ತಿಳಿಯಲಿರ್ಪತಿರ್ಪತಿಂತು

ಕಳೆಗಳೆಂಬತೆಂಟುಂದೆ

ತೊಳೆಪುದಾಗಲೊಡನೆ, ಲಲನೆ, ಭೋಗಪಟ್ಟದಿ.

|| 326 ²⁾ ||

302. The Kāvijihvābandhana's verse (iv., 58). The first two lines (śaraṇa) have each 12 (bhānu) Moras (laghu); the third line (pāda, also v. 329) comprises exactly 8 Moras in excess.

ಭೋಗಪಟ್ಟದಿ

ಭಾಸು-ಲಘುಗಳೆಸೆವ ಚರಣ
ತಾನವೆರಡಕಕ್ಕು; ಮುಂತ
ನೂನಮೆಂಟು ಮಾತ್ರ ಮಿಗಲು ಕಡೆಯ ಪಾದಕೇ; |
ಭಾಸು-ತತಿ-ಸುರಮ್ಯಮಪ್ಪ
ದೇನನೆಂಬೆ? ಭೋಗ-ನಾಮ-
ಸಾಸುರಾಗಮಪ್ಪದಿಂದು, ಸರಸಿಬಾನನೇ!

|| 327 ||

303. A third reading. Aṅghri, aḍi, pada = line.

ಭೋಗಪಟ್ಟದಿ

ಮುನ್ನಿನಂಘ್ರಿಗಳೆ ಮಾತ್ರ
ಪನ್ನೆರಡು ಎರಾಜಿಸುವದು;
ಚನ್ನೆ, ಮೇಲಣಡಿಗಿ ಮಾತ್ರ ಪತ್ತುಮೆರಡುಮಂ !
ಸನ್ನಿಸತ್ತೆ, ಭೋಗದಾಯಿ
ಚನ್ನ ಪದಗಳೊಂದುಗೂಡಿ,
ಸನ್ನತಾಂಗಿ, ಅಷ್ಟಕೋತ್ತರಾಷ್ಟದಶಕ, ಕೇಳೆ!

|| 328 ¹⁾ ||

304. A fourth reading. Arka = 12.

ಭೋಗಪಟ್ಟದಿ

ಭೋಗಪಟ್ಟದಂಗಳೊಳಗೆ
ಬೇಗ ಮೊದಲ ಪಾದ-ಯುಗ್ಮ
ಕಾಗಳಕ್ಕುಮರ್ಕ-ಮಾತ್ರ ಲೆಕ್ಕಸಂಖ್ಯೆಯೂ; |
ಮೇಗಣೊಂದಪ್ಪೊಂದು ಪಾದ
ಕಾಗಳಿಪ್ಪತುಗಳು ಕೂಡ
ಲಾಗಳೆಂಬೆಂಟು ಮಾತ್ರ-ಗಣನೆ ರಂಜಿತೂ.

|| 329 ²⁾ ||

1) Sa.

2) Rd. v. 26.

305. The Bhāminishatpadi. Feet alternately of 3 and 4 Moras; number of all Moras 102. Manu=14. Pada, pāda=line.

The scheme is twice:

○○○ | ○○○○ | ○○○ | ○○○○
 ○○○ | ○○○○ | ○○○ | ○○○○
 ○○○ | ○○○○ | ○○○ | ○○○○ | ○○○ | ○○○○ | — |

or in numbers:

3 . 4 . 3 . 4
 3 . 4 . 3 . 4
 3 . 4 . 3 . 4 . 3 . 4 . 2 |

ಭಾಮಿನಿಪಟ್ಟದಿ

ಮೊದಲೆರಡು ನಾಲ್ಕೆಯ್ದಿನಿಪ ಸತ್-
 ಪದದೆ ಮನು-ಸಂಖ್ಯಾತ-ಮಾತ್ರೆಯು;
 ತುದಿಯ ಮೂಱಾಣನೆಯೊಳಿರ್ಪತು ಮೂಱು ಮಾತ್ರೆಗಳೂ; |
 ಒದವಿದೀ ಪರಿಯಾಱು ಪಾದಕೆ
 ಪುದಿದ ಮಾತ್ರೆಯು ನೂಱಿರಡು; ಕೇಳ್,
 ಇದುವೆ ಭಾಮಿನಿಯೆಂದೆನಿಪ ಪಟ್ಟದಿಯ ಲಕ್ಷಣವೂ. || 330 ¹⁾ ||

306. Half a verse from the Kavijihvābandhana (iv. 59). Aṅga=line.

ಭಾಮಿನಿಪಟ್ಟದಿ

ಎಳೆರಡು ಮಾತ್ರೆಗಳು ಚರಣಗ
 ಳೊಳಿಯೆರಡಜಿರೊಳರ್ಕೆ; ಸಂತತ
 ವಾಳೆ ನವ-ಲಘುಗಳನೆ ಮೂವನೆಯಂಗ; ವೆಗ್ಗಳಿಸೀ ²⁾ || 331 ||

307. Another version.

1) D., B.

2) Herewith concludes our copy of the work.

ಭಾಮಿನಿಪಟ್ಟದಿ

ತ್ರಿವುಡೆಪಾಕಂ

ಚಂದದಲಿ ಭಾಮಿನಿಯ ಪಟ್ಟದಿ
 ಗಂದಮಾದಿಯ ಪಾದಗಳಿಗಾ
 ನಂದದಿಂ ಮನು-ಮಾತ್ರೈ; ಮೇಲಣ ಪಾದಕೊಂದೊಂದೂ |
 ಕುಂದದಿಮದಿಪ್ಪತ್ತು ಮೂಜಿಂ
 ತೊಂದುಗೂಡಿಸುವಾಯಿ ಪಾದಕೆ,
 ಮಂದ-ಗತಿ, ನೂಜಿರಡು ಮಾತ್ರೈಯ ಗಣನೆ ಗೆಯ್ಯಿಹುದೂ. || 332¹⁾ ||

308. A fourth reading.

ಭಾಮಿನಿಪಟ್ಟದಿ

ಭಾಮಿನಿಯ ಪಟ್ಟದಿಯ ಮೊದಲೊಳ
 ಗಾ ಮಹಾ-ಪಾದ-ದ್ವಯಂಗಳು,
 ನೇಮಿಸಲು, ಮನು-ಮಾತ್ರೈ; ಮೇಲಣ ಪಾದಮೊಂದೊಂದೂ |
 ನೇಮದಿಂದಿಪ್ಪತ್ತು ಮೂಜಿ
 ನಾಮಗಳನೊಂದೊಂದು ಕೂಡಲು,
 ಭೂಮಿಯೊಳು ನೂಜಿರಡು ಮಾತ್ರೈಯ ಗಣನೆ ರಂಜಿಸುಗೂ. || 333²⁾ ||

309. The Parivardhinishatpadi. Feet of 4 Moras (mâtré, laghu); number of all Moras 116. Pāda, adi = lino.

The scheme is twice:

~~~~ . ~~~~~ . ~~~~~ . ~~~~~  
 ~~~~~ . ~~~~~ . ~~~~~ . ~~~~~  
 ~~~~~ . ~~~~~ . ~~~~~ . ~~~~~ . ~~~~~ . ~~~~~ . — |

or in numbers:

4 . 4 . 4 . 4  
 4 . 4 . 4 . 4  
 4 . 4 . 4 . 4 . 4 . 4 . 2 |

1) Sa.

2) Rd. v. 27.

## ಪರಿವರ್ಧನಿಷಟ್ಪದಿ

ಪಾದಗಳೆರಡುಕೊಳ್ಳುತ್ತರದೆರಡು  
 ಪಾದದೇ ಪೋಡಶ-ಪೋಡಶ-ಮಾತ್ರೆಯು;  
 ಭೇದಿಸಿ, ಮೂಜನೆಯಾಜನೆಯಡಿಯೊಳ್ ಲಘುವಿರ್ಪತ್ತಾಟೂ; |  
 ಸಾದರಮಿಂತಾಜಿಡಿಯೊಳ್, ಗುಣಯಿಸೆ,  
 ಶೋಧಿತ-ಲಘು ನೂಜಂ ಪದಿನಾಜಿಲೆ,  
 ಕಾದಲೆ, ಕೇಳ್, ಇಂತಿದು ನಿಶ್ಚಯ ಪರಿವರ್ಧನಿಷಟ್ಪದಿಗೇ. || 334<sup>1)</sup> ||

310. Another version. Ritu=6. Pada, Carapa=line.

## ಪರಿವರ್ಧನಿಷಟ್ಪದಿ

ಮೊದಲ ಚರಣಗಳಿಗೊದವಿದ ಮಾತ್ರೆಯು  
 ಪದಿನಾಜಿನ್ನಿಸುಗುಮುಪರಿ-ಪದಗಳಿಗೆ  
 ಸದಮಳ-ಋತು-ಯುಗ-ವಿಂಶತಿ-ಮಾತ್ರೈಗಳತಿಶಯದಿಂದೆಸೆಗುಂ; |  
 ಮುದದಿಂದಾಯಿ ಪದಂಗಳಿಗಾಗಿಹು  
 ದಿದು ಪರಿವರ್ಧನಿ ಷೋಡಶ-ಶತದಿಂ  
 ದುದಿತ-ಸುಮಾತ್ರೈಗಳೊಪ್ಪುಗು ಜಗತೀ-ವಲಯದಿ ಕವಿ-ಮತದಿಂ. || 335<sup>2)</sup> ||

311. A third version.

## ಪರಿವರ್ಧನಿಷಟ್ಪದಿ

ಪರಿವರ್ಧನಿಷಟ್ಪದಿಗಾ ಮೊದಲಲಿ  
 ಯೆರಡು ಪದಂಗಳು ಷೋಡಶ-ಮಾತ್ರೈಗ  
 ಳುರುತರದಿಂ ಮೇಲೊಂದೊಂದುಂ ಷಡ್ವಿಂಶತಿ-ಮಾತ್ರೈಗಳೂ; |  
 ನಿರುತಂ ಪದವಾಯಿಂ ಕೂಡಲು, ಶತ  
 ಮಿರೆ, ಮೇಲಧಿಕಂ ಷೋಡಶ-ಮಾತ್ರೈಗ  
 ಳುರುತರಮಾ ತೆದಿದಿಂ ನೆಹಿ ಬಲ್ಲವರಾಲಿಪುದೊಲವಿಂದಾ. || 336<sup>3)</sup> ||

312. The Vārdhikashaṭpadi (Vārdhika-, Vārtika-). Feet of 5 Moras; number of all Moras 144. (The same verse, with the only difference of "Vārtika," occurs in Sa.) Pada, pāda=line.

The scheme is twice:

.....  
 .....  
 ..... — |

or in numbers:

5 . 5 . 5 . 5  
 5 . 5 . 5 . 5  
 5 . 5 . 5 . 5 . 5 . 5 . 2 |

### ವಾರ್ಧಿಕಷಟ್ಪದಿ

ಲೀಲೆಯಿಂ ವಾರ್ಧಿಕದ ಷಟ್ಪದಿಯ ಮೊದಲ ಪದ  
 ದೇಳಿಗೆಯುಮಿರ್ಪತ್ತು ಮಾತ್ರೆಯಿಂದೆಸದಿರ್ಕು  
 ಮಾಲಲಿತಮೆನಿಪ ಮೂಱಾಱನೆಯ ಪಾದಗಳ್ ಮೂವತ್ತೆರಡು ಮಾತ್ರೆಯಿಂ |  
 ಮೇಲೆನೆ ವಿರಾಜಿಸುಗುಮಿತಾಱು ಪಾದಂಗೆ  
 ಳಾಲಿಸಲ್, ಮಾತ್ರಗಳ್ ನೂಱು ನಾಲ್ಕತ್ತೆಱಿಂ  
 ಮೇಲೆ ನಾಲ್ಕೆಸದಪುಪು ಛಂದೋಂಬು-ರಾಶಿಯೋಳ್. ನೀಂ ಕೇಳ್ವದಿಂದು-ವದನೇ!  
 || 337 ||<sup>1)</sup>

313. Another version. (Though it does not mention the long syllable at the end of each third line, its Moras are included in the total.) Battisa = 32.

### ವಾರ್ಧಿಕಷಟ್ಪದಿ

ವಾರ್ಧಿಕೃಷಟ್ಪದಮದೆಂತೆನಲು, ಮೊದಲ ಪಾ  
 ದ-ದ್ವಯಂ ವಿಂಶತಿಂ-ವಿಂಶತಿಂ-ಮಾತ್ರೈ; ಮೇ  
 ಲಿದುರ್ದೊಂದೊಂದು ಪಾದಂಗಳಂ ಬತ್ತೀಸ-ಬತ್ತೀಸ-ಮಾತ್ರೆಯಿಂದೇ |  
 ಪೊರ್ದಿದ್ ಷಟ್ಪದಂಗಳ್ ಕೂಡಿ ಮೇಳಯಿಸೆ  
 ಯಿದುರ್ದದು ನೂಱಿ ನಾಲ್ಕತ್ತು ನಾಲುಕು ಮಾತ್ರೈ;  
 ಸಿದ್ಧಿಯಿಂದಲಿ ರಾಜ-ಸಭೆಯೊಳುಂ ತಪ್ಪದೊದಿದನು, ವಿದ್ಯಾಧಿಕನೆಲೋ! || 338 ||<sup>2)</sup>

1) Sa., D., B.; B. reads ವಾರ್ಧಿಕೃಷಟ್ಪದಿಯ. After this Sa., D. and B. adduce the first verse of the Canarese Jaimini Bhārata as an instance (ಶ್ರೀವೆಂಕಟೇ etc.); an eminent forgery!

2) Rd.; in the beginning it has ವಾರ್ಧಿಕ that is against the metre; ವಾರ್ಧಿಕೃ or ವಾರ್ಧಿಕದ must be the reading.

## 12. The Utsāha

314. The Utsāha is composed of the two Brahma-feet of 3 Moras, *i. e.* of Trochees and Tribachs, of which each line comprises seven; besides each of its 4 lines has a long syllable in its end. Confer the Utsāha of the Ragalēs vs. 256; 265; 266; 267; 268.

The scheme (in Tribachs) is four times:

— — — . — — — . — — — . — — — . — — — . — — — . — — — . —

or in numbers:

3 . 3 . 3 . 3 . 3 . 3 . 3 . 2

ಉತ್ಸಾಹದ ಲಕ್ಷಣಂ

ಭೂ-ಹಿತಾರ್ಥಮನಿಸುವಜನ ಗಣಮವೆರಡು ಸಪ್ತ-ಸಂ  
ದೋಹಮಾಗಿ, ಕಡೆಗೆ ಗುರು ಬೆಡಂಗನಾಳ್ವ ನಿಲೆ, ಲಯ |  
ಗ್ರಾಹಿಯಾಗಿ, ಮಧುರ-ವಚನ-ರಚನೆವೆತ್ತು, ಬುದೋಡು  
ತ್ಸಾಹಮೆಂಬ ಪೆಸರೊಳೆಸೆವುದಬ್ಬ-ಪತ್ರ-ಲೋಚನೇ! || 339<sup>1)</sup> ||

ಇತಿ ಪಂಚಮಾಶ್ವಾಸಂ



1) Sh., M., D., B., Ra., H.

## VI. CHAPTER

ಪಷ್ಪಾಶ್ವಾಸಂ

E. THE SIX SOLUTIONS<sup>1)</sup>

ಷಟ್ಪತ್ಯಯಂಗಳ್

315. The author is going to teach the *six solutions* (pratyaya) regarding the syllable-feet metres, so far as he understands them. (These so-called solutions are of no practical value. The English headings are given according to A. Weber.)

ಕಂದಂ

ಬಯಸಿದ ದೇವಾಕ್ಷರದ

ಪ್ರಯೋಗತರವಾದುದೆಲ್ಲಮು ಪೇಳ್ವೆಂ; ನಿ |

ರ್ಣಯಮಾಗಲ್ಲಿಂ ಪಟಕ್-ಪ್ರ

ತ್ಯಯಮು ಚಲ್ಪಾಗಿ ಪೇಳ್ವೆನೆಂಗಳಿವನಿತಂ.

|| 340 ||<sup>2)</sup>

316. The first solution: a first rule shewing how to attain to "the enumeration or exhibition of the possible combinations" of a metre (chandas), or Prastāra. (This verse has appeared already as verse 30 of the text.)

ಪ್ರಸ್ತಾರಮಿತಕ್ಕುಂ

ಕಂದಂ

ಗುರುಗಳನಿಟ್ಟವಜಾದಿಯ

ಗುರುವಿಂದಂ ಕೆಳಗೆ ಲಘುವನಿಡು! ಮುಂತೆ ಸಮಂ |

1) This heading is not in the original.

2) M., Ra., II.

ಗುರು; ಮಾಜಣಿ<sup>3</sup> ಪಿತೆ; ನಿರು

ತರ-ಲಘುಗಳನೆಯ್ದುವನೆಗಂ, ಮೃಗ-ನಯನೇ!

|| 341 ||<sup>1)</sup>

317. The second solution: a rule showing "how to find out the form (scheme) of a certain combination of a metre, the combination's *place* in the respective *prastāra* being known", or *Nashṭa*. (Weber, p. 439. 440.) *rūpa*=unit.

ನಪ್ಪಮಿತಕ್ಕುಂ

ಚಂಪಕನಾಲೆ

ಮೊದಲೊಳು ಭಂದದೀಯೆಡೆಯ ಲೆಕ್ಕದಿ<sup>2)</sup> ಕೆಟ್ಟುದು ವೃತ್ತಮೆಂದು ಪೇ

ಳ್ಳುದು; ಬಗೆ ಬಂದೊಡಾಗಳವುಂಕಮನರ್ಧಿಸಿ ಬಿಣ್ಣಿನಿಟ್ಟು<sup>3)</sup> ಕೊ |

ಳ್ಳುದು; ಸಮ-ಭಾಗವಿಯ್ಯದೊಡೆ ರೂಪು-ಯುತಾರ್ಥದೆ<sup>4)</sup> ಬಿಣ್ಣಿನಿಟ್ಟು ಕೊ

ಳ್ಳುದು; ಗಡ, ಸೂತ್ರವೊ ತೆಪದೆ ಕಾಣ್ಪುದು ನಪ್ಪಮನಂಬುಜಾನನೇ! || 342 ||

318. The third solution: a rule teaching "how to assign a certain combination of a metre to its proper place in the *prastāra*, the combination's *form* being known", or *Uddishṭa*. (Weber, p. 441-444.)

ಉದ್ದಿಪ್ಪಮಿತಕ್ಕುಂ

ಮತ್ತೇಭವಿಪ್ರೀಡಿತಂ

ಬಗೆದಾ ವೃತ್ತ-ಪದಾಂತಮೆಯ್ದುವನೆಗಂ ಸಂಖ್ಯಾತಮಂ ಸೂಕ್ತದಿ<sup>5)</sup>

ದ್ವಿಗುಣಂಗೆಯ್ದು, ಲಘು-ಪ್ರಜಂಗಳೆಡೆಯೊಳ್ ನಿಂದಂಕಮಂ ಕೂಡಿ, ಮೆ |

1) Sb., D., B.; before it B. adduces again vs. 296 and 297 of the text, and the following prose-sentence: ಭಟ್ಟೀವೃತ್ತವ ಬರೆಯೆಂದರೆ ಹೇಳಿದ ಲೆಕ್ಕ ಸಮವಾದರೆ ಅರ್ಧವ ಮಾಡಿ ಲಘುವನಿಕ್ಕುವದು. ವಿಷಮವಾದರೆ ಒಂದು ಕೂಡಿ ಕೊಂಡು ಅರ್ಧವ ಮಾಡಿ ಗುರುವನಿಕ್ಕುವದು, ಒಂದು ಉಳಿದರೆ ಲಘುವನಿಕ್ಕಿ ಆ ಮೇಲೆ ವೃತ್ತಪೂರ್ತಿಸರಿಯಂತರ ಗುರುವನಿಕ್ಕುವದು ಉದ್ದಿಪ್ಪಕ್ಕೆ ಲಕ್ಷ್ಯ. ಇದು ಎಷ್ಟನೆ ವೃತ್ತವೆಂದು ಕೇಳಿದರೆ ವೃತ್ತದ ಒಂದು ಪಾದವನು ಗುರುಲಘುಸಂಖ್ಯೆಯಂ ಬರಮು ದ್ವಿಗುಣಿಸಿ, ಗುರುಲಘುವಿನ ಕೆಳಗೆ ಲೆಕ್ಕವನಿಕ್ಕಿ, ಲಘುವಿನ ಕೆಳಗಣ ಲೆಕ್ಕವನ್ನು ನಟ್ಟು ಮಾಡಿ, ಒಂದು ಕೂಡಿ ಕೊಂಡು ಎಣಿಸಿ, ಭಟ್ಟೀವೃತ್ತವೆಂದು ಹೇಳುವದು.

2) D. ಭಂದವೊಂದೆಡೆಯ ಭಂದದ; B. ಭಂದವೊಂದೆಯ ಭಂದದ; M. ಭಂದವೊಂದೆಯ ಲೆಕ್ಕದ; Sb. ಭಂದವಾಯೆಡೆಯ ಲೆಕ್ಕದ; H. Ra. ಭಂದವಾಯೆಡೆಯ ಲೆಕ್ಕ.

3) B....ಒಂಕಮನಿಂದವನೊಳ್ಳನಿಟ್ಟು; Ra. ಒಂಕೊಡಾಗಳಕ್ಕರಮನರ್ಧಿಸಿ ಬಿಟ್ಟನಿಟ್ಟು; Sb....ಒಂಕಮನರ್ಧಿಸಿ ಬಿಟ್ಟು; M....ಒಂದಮನರ್ಧಿಸಿ ಬಿಟ್ಟನಿಟ್ಟು; D....ಸಿಯೊಪ್ಪವಿಟ್ಟು.

4) B. ರೂಪ ಯುತಾರ್ಥದೆ; H. Ra. ರೂಪ-ಯುತಾರ್ಥದ ಬಿಟ್ಟನಿಟ್ಟು; M. ರೂಪ ಯುತಾರ್ಥದೆ ಬಿಟ್ಟನಿಟ್ಟು.

5) The text's reading is B's. D. ಸಂಖ್ಯಾತಮಂ ಸೂಕ್ತದಿಂ; H., Ra., Sb. ಸಂಖ್ಯಾತಮಂ ಸೂಕ್ತದಿಂ; M. ಸಂಖ್ಯಾತಮಂ ಸೂತ್ರದಿಂ. Before this verse M. has the following: ಇನಿತ ಒ ಭಂದವೊಸನೆಯ ವೃತ್ತಮದೆಂತುಟದೆಂಬ ಲೆಕ್ಕಮಂ | ತನಿತೆಯರ್ಧಸಕ್ಕೆ ಲಘು ಶಬ್ದವು ಮಕ್ಕಿರವೊಂದನೊಂದಿಸಿ || ದರ್ಶನತೆಯ ಬಿಟ್ಟವಂ ಗುರುವನೊಳಿತ್ತಿ ನಪ್ಪಮಾ | ಯ್ತಿನಿಸವ ವೃತ್ತವೊ ತೆಪದ ಬಪ್ಪದು ತಪ್ಪದವಂಬುಜಾನನೇ. ||

ಲ್ಲಗೆ ಮತ್ತೊಂದನೆ ಕೂಡಿ, ಬಿಣ್ಣಿನೆಡೆಯೊಳ್ ನಿಂದುಕಮಂ ಕೂಡದಿರ!<sup>1</sup>

ನೆಗಳ್ವದ್ವಿಪ್ಪ-ವಿಧಾನವಿಾ ತೆಜನುಮಕ್ಕುಂ ಪದ್ಮ-ಪತ್ರೇಕ್ಷಣೀ!<sup>2</sup> || 343 ||

319. The fourth solution: a rule for calculating "the respective relation in number between the long and short syllables in the prastāra or various combinations of a metre", or *La-ga-kriyē*. (Weber, p. 455-457.) *ṇḍagaṇka*, *ṇḍu* = a unit.

ಎಕ-ದ್ವಾ ದಿ-ಲ-ಗ-ಕ್ರಿಯೆಯಿಂತಕ್ಕುಂ

ಚಂಪಕಮಾಲೆ

ಅನುಗತವೊಂದಂಕಮನೆ ಛಂದದ ಲೆಕ್ಕದೊಳೊರ್ವ್ವಮಿಟ್ಟು,<sup>1)</sup> ಮೆ

ಲ್ಲನೆ ಬಳಿಕೊಂದನಿಟ್ಟದನೆ<sup>2)</sup> ಕೂಡುಪುದೊಂದಂಕೊಳೊಂದನಿಟ್ಟು, ಮು |

ನ್ನಿನ ತೆಜನುತದಂ ತಳೆಪುದಪ್ಪುದು<sup>3)</sup> ತತ್-ಕ್ರಮಮೆಯ್ಯುವನ್ನೆಗಂ.

ವನಜ-ದಳಾಕ್ಷಿ, ನೀನಪ್ಪುದೇಕ-ಯುಗ-ತ್ರಿ-ಲಘು-ಕ್ರಮಂಗಳಂ.<sup>4)</sup> || 344 ||

320. The fifth solution: a rule "for finding out the number of the possible combinations of a metre without exhibiting them one by one", or *Saṅkhyāsa* (*Saṅkhyā*). (Weber, p. 444-452.)

ಸಂಖ್ಯಾಸಮಂ ಪೇಳೆಂ

ಚಂಪಕಮಾಲೆ

ದೊರೆಕೊಳೆ ವ್ರತ್ತ-ಸಂಖ್ಯೆಗಳನೊಳೆಯನಿಟ್ಟವಜಾದಿ<sup>5)</sup> ಮುನ್ನಿನಂ

ತಿರೆ ಬಳಿಕಕ್ಕರಂಗಳೊಳವನ್ನಿರದರ್ಥಿಸಿ<sup>6)</sup> ವಹ್ನಿ-ವಾರ್ಧಿಯು |

ಶರದೊಳೆ ಕೂಡಿ ಕೊಂಡು ಗತಿಯ ಕ್ರಮದಿಂದಮೆ ಸೂತ್ರದಿಪ್ಪದೊಳ<sup>7)</sup>

ವಿರಚಿಸು<sup>8)</sup> ವ್ರತ್ತ-ವರ್ಣ-ಲಘು<sup>9)</sup>-ಮಾತ್ರಗಳೆಲ್ಲಮನಂಬುಜಾನನೇ! || 345 ||

1) H. Ra. ಲೆಕ್ಕದೊಳೊರ್ವ್ವಮಿಟ್ಟು; Sb. ಲೆಕ್ಕದೊಳೊರ್ವ್ವಮಿದ್ದು; D. ಲೆಕ್ಕದೊಳೊರ್ವ್ವಮಿಟ್ಟು; M. ಲೆಕ್ಕದೊಳಂ ಕವಿಟ್ಟು. 2) M. ಬಳಿಕೊಂದನಿಟ್ಟ ಬರೆ; B. ಬಳಿಕೊಂದನಿಟ್ಟರೆ; H. Ra. ಬಳಿಕೊಂದನಿಟ್ಟದರೆ. 3) H. Ra. ತೆಜನಂತವಂತರವದಪ್ಪುದು; D. ತೆಜದಿಂದೆಯಂತರದನಪ್ಪುದು; Sb. ತೆಜನಂತವಂತರವದಪ್ಪುದು; M. ತೆಜನಂ ತದಂತವದಪ್ಪುದು.

4) Sb. ನೀನಪ್ಪುವ್ರತ್ತೇಕಯುಗತ್ರೀಲಗಕ್ರಮಂಗಳಂ; M. ನೀನಪ್ಪುವ್ರತ್ತೇಕಯುಗತ್ರೀಯೆ ಲಘುಕ್ರಮಂಗಳಂ; Ra. ನೀನಪ್ಪುವ್ರತ್ತೇಕಯುಗತ್ರೀಲಘುಕ್ರಮಂಗಳಂ; B... ದೇಶಕರತ್ರೀಲಘು. Before this verse M. has the following: ಸ್ವದಿಯದೆ ಛಂದವಿಾಯದೆಯೊಳುಮೆ ಕೆಟ್ಟುದೆಂಬ ವ್ರತ್ತಮಂ | ಪವೆ ಬಗೆ ಬಂ ದೊಡ್ಡಗಳವಡಕ್ಕರಮಂತವನರ್ಥನಿಟ್ಟ ಸಂ || ಮುಪಮೊಳೆ ಸೇರಿಸಿದಸಾಗೂಡ ಲೆಕ್ಕದೊಳಾಗಳೆಯೊಪ್ಪವಿಟ್ಟು ಕೊ | ಳ್ವುದು ಗಣಸೂತ್ರವಿಾ ತೆಜದ ಬಪ್ಪುದು ತಪ್ಪದವಂಬುಜಾನನೇ. ||

5) D., B.... ವಜಾದಿ; M.... ವಜಾದಿ; H. Ra... ನೋಳಿಯೊಳಿಂಪ್ಪದವಾದಿ. 6) Ra. ಬಳಿಕಕ್ಕರಂಗಳೊಳವಂನಿರದರ್ಥಿಸು; D. ಬಳಿಕಕ್ಕರಂಗಳವಿವಂಂಬರದರ್ಥಿಸು; Sb. ಬಳಿಕಕ್ಕರಂಗಳೊಳವಂನಿರದರ್ಥಿಸು; M. ತಿರಲವಡಕ್ಕರಂಗಳನವಂನಂಬರದರ್ಥಿಸು.

7) H. Ra. ಕ್ರಮದಿಂದ ಸೂತ್ರದಿಪ್ಪದೊಳೆ; M., Sb. ಕ್ರಮದಿಂದಮೆ ಸೂತ್ರದಿಪ್ಪದಿಂ. 8) H., Ra, M., Sb., ವಿರಚಿಸು; B. D. ವಿರಚಿಸೆ. 9) M., Sb. ವ್ರತ್ತ-ವರ್ಣ-ಲ-ಗ.

321. The sixth solution: a first rule "calculating the space which would be requisite for writing down all the combinations of metres," or the *Adhva*. (Weber, p. 434.)

ಅಧ್ವಕ್ಕೆ<sup>1)</sup>

ಕಂದಂ

ದ್ವಿಗುಣಿಸಿ ವ್ರತ್ತವನದಹಿಂ<sup>2)</sup>

ತೆಗೆದೊಂದು<sup>3)</sup> ಕಳೆದೊಡಕ್ಕುಮಂಗುಲಿಗಳನು<sup>4)</sup> |

ಮಿಗಿಲಾಗಲಧ್ವಯೋಗಂ<sup>5)</sup>;

ನೆಗಳ್ವಪದೇಶದೊಳಪರಿಮಿತಂ ಪ್ರಸ್ತಾರಂ.<sup>6)</sup>

|| 346 ||

1) In M.; others have ಅಧ್ವಯೋಗಮಂತಕ್ಕುಂ.

2) B. ತೆಗೆದೊಂದು; Sb. ಬಗೆಗೊಂದು;

M. ತೆಗೆದೊಂದು; H. Ra. ಬಗೆದೊಂದು.

3) D... ಕ್ಕುಮಂಗುವಿಗಳನು; Sb... ಕ್ಕುಮಂಗುಗಳ

ಳದು; M... ಕ್ಕುಮಂಗುಗಳಳದು; H. Ra... ಕ್ಕುಂ ಮಂಗುಗಳಳದು.

4) D., B. ಮಿಗಿಲಾಗಿ

ದಧ್ವಯೋಗಂ; Ra. ಮಿಗಿಲಾಗದಧ್ವಯೋಗಂ; M. ಮಿಗಿಲಾಗದಧ್ವಯೋಗಂ; Sb., H. ಮಿಗಿಲಾಗದಧ್ವಯೋಗಂ.

5) H., Ra., Sb. ನೆಗಳ್ವಪದೇಶದೊಳ ಪರಿಮಿತಂ ಪ್ರಸ್ತಾರಂ; M. ನೆಗಳ್ವಪದೇಶದೊಳ ಪರಿಮಿತಪ್ರಸ್ತಾರಂ;

D. ನೆಗಳ್ವಪದೇಶದೊಳ ಪರಿಮಿತು ಪ್ರಸ್ತಾರಂ. This forms the last verse of M, after which it says:

ಷಟ್ಪತ್ಯಯಸಂಪೂರ್ಣಂ. In H., Ra. follows: ಮಾತ್ರಾಪಿಂಶದಮಿತಕ್ಕುಂ || ನೆಗಳ್ವಕ್ಕುಂಗಳಂ ಮಾತ್ರಗಳೊಳೆ

ಕಳೆದಿಕ್ಕೆ ನಿಂದವೆಲ್ಲಂ ಗುರು ಮೆಲ್ಲನೆ ಗುರುಗಳಕ್ಕುರದಂತಿಗೆ ಮಕ್ಕುಮೆಲ್ಲ ಲಘುಗುಮಕ್ಕುಮಲಘುನಿತಂಚೆ || ತ್ರಿವರಿ ||

ಸಲೆ ಗುರುಲಘುಗಳ ಕಲಿಸದಕ್ಕುರ ಪಿಂಶಂ ನೆಲಿಸದ ಗುರುವಂ ಐವುಗುಣಿಸಿ ಲಘು ಕೂಡಿ ನಿಲೆ ಮಾತ್ರಾಪಿಂಶಂ ಮೃಗ

ನೇತ್ರೇ || Then after some verses (see Addenda) they introduce three on the good and bad qualities

of the syllable-feet, the last of which is v. 36 of the text. Then follow our vs. 271, 230, 347, and

|| 346 || ಇದು ಅಪ್ಪಾಧಿಕಾರಸಮಾಪ್ತಃ || In the MSS. former portion ಅಧ್ವಾಯ is used to mark

the divisions; ಅಪ್ಪಾಧಿಕಾರ is most probably a mistake for ಅಪ್ಪಾಧ್ಯಾಯ. Afterwards there

occurs an Appendix containing our vs. 35, 29 (here: ನಿಯತಂ ಗುರುವೆಂಬುದು); eight verses

about the forms of the 8 syllabical feet, their colours (M. white, Y. darkblue, R. red, S. dhūma, T. black, J. bandhūka, Bh. sphatika, N. yellow), their presiding deities (dharē, varuṇa,

marutsakha, māruta, vyoma, bhāskara, candra, indra), their castes (dvija, śūdra, pitṛi, bhujaga,

bhūta, ṛishi, vaiśya, kshatriya), and their good and bad effects; our vs. 183 (that occurs also

there in Ra.), 43; five verses on the effect of the 6 alliterations, feet, and some letters; our vs.

282, 316; seven superstitious verses again as to planets, days, feet and deities, also our v. 288.

The said miscellaneous verses of the Appendix, more or less, occur in chapter 1 of M., Sb., Re.,

B., D.; D. has two of them in an appendix Cf. p. 12, note; p. 16, note 1. The Appendix of H.,

Ra. is marked neither as an *adhyāya* nor as an *adhikāra*. The last words of the two MSS are:

ಇಂತಿ ನಾಗವರ್ಮಭಂದನು ಸಮಾಪ್ತಃ.—MS. D., after our v. 346, in the *prastāra*, adduces, with B.,

the verse: ಇಂತಿನೆಯ ಭಂದದೊಳ್ಯನಿತಕ್ಕುಂ (-ವನಿತಕ್ಕುಂ) ವೃತ್ತ-ಸಂಪ್ರಿಯಂವನಿತನೆ ವಂ | ವನೆ ವಿಷಮ

ಮಾಪಿಸತವುಸಂತನೊಳರ್ಥನ ಬರೆದ ನೊನ್ನೆಯಂ ಕ್ರಮದಿಂದಂ ||; and then in its appendix a sort of *Sānta*

*prāsa* (ಪಾಂಶಪ್ರಾಸಂ, v. 51), in which ಪಂಶಿ-ನತ್ಯು-ಸುತ್ತಿ-ಪ್ರತಿ are the first syllables of the four

Kanda lines; certainly no beautiful alliteration! Thereafter follow superstitious notions regarding

letters, etc. Its concluding verse is v. 23 of the text.



322. Good wishes, also one for the great Nāgavarma.

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಅಜನಂ ಪಾಳಿಯುಮು ಪುದುಗೊಳಿಸಿ ಕೊಂಡೀ ಭೂಮಿಯು ಭೂಮಿಪರ್  
 ನೆಹಿಯೊಳ್ಳೆಂದುಮಿರಾಳಾತಳಂ ಬಳೆಪುದಕ್ಕೊಳ್ಳಾಲಮುತ್ತಿಳ್ಳೆ  
 ಬಜನಂ ಪಿಂಗುಗೆ! ನಾಗವರ್ಮ-ಕವಿತಾ-ಮಾಹಾತ್ಮ್ಯಮಿ ಭಂದದೊಳ್  
 ನೆಹಿಗೊಳ್ಳಂ! ಕವಿರಾಜಹಂಸನ ಮತಂ ಪರ್ವಕ್ಕೆ ಭೂಚಕ್ರದೊಳ್! || 347<sup>1)</sup> ||

ನಾಗವರ್ಮಭಂದಸ್ಸಮಾಪ್ತಂ | ಶ್ರೀ |

1) H., Ra.

## Additions.

**P. xlii:** According to a MS. of the Kāvyaśāloka which L. Rice Esq. has favored us with, Nāgavarma, in verses 24 and 25 of para. 1 (regarding the mārgadarśana in the gṇaviveka) of ch. iii., mentions the dakṣiṇadeśavartikavirājimārga and the vaidarbhagaṇḍamārgabheda; and in v. 3 of the next para. the four sabdālaṅkāras: yamaka, anuprāsa, sañcītavīcitra-vicchitti, and vakroktiśiṣha. Arthālaṅkāriti follows in the course of the chapter.

**P. xli:** In Kāvyaśāloka iv., v. 8, a quotation in which the army of a king is described, occurs "the infantry that had assembled from Vēṅgi, Vaṅga, Kāliṅga and Kōṅga." **P. xlviii:** Karavūr's Coḷa rāja appears also in Bas. P. 47, 36; and a Narasimha Mōṇēyār Coḷa ṅṛipa who is connected with Bāhūr (cf. 47, 37), in 24, 77 seq. **P. xlii:** Sindu Ballāḷa is mentioned also in Bas. P. 11, 37; and Kumārāpālaka Gurjara also in cbs. 43 and 44, and 54, 75. Basava is stated to have caused a śāsana to be engraved at Kalyāṇa, Bas. P. 59, 56.

**P. xlviii:** In Bas. P. 19 it is related of Mādi rāja or Mādarasa, surnamed Sakaleśa (sakaleśa M.), that he was a Nādaśāloka, a Sakalakaḷāvida, and a bhārataśāstraśāstravīcakṣhaṇa; that his capital was the beautiful town Ambē; and that he knew the thirty-two (battsu)<sup>1</sup> and other rāgas, and could play the guitar (vīṇā) well. There occurs there also an enumeration of various subjects belonging to music, e. g. 7 svaras, 22 sutis (śrutis), 7 gamakas. It is interesting to observe that the science of music occupied the mind of the people in S. India in 1369 A. D., or according to the author of the Purāṇa, already at Basava's time. About legends and literary works the existence of which the Purāṇa refers also to Basava's period, see e. g. 43, 73 seq.; 53, 7; 54. Sakaleśa Mādarasa occurs again in ch. 47. **P. xlv:** In the one but last, mutilated verse of the Kāvyaśāloka it is said that Dāmodara's son (tanaya) taught this ornament of composition; the last verse of iii., 3 mentions Nāḷiga, as does also the fragment of a verse towards the end of the work. **P. xlvii:** Kāvyaśāloka iii., 1 (mārgadarśana in the gṇaviveka), sūtra 3 Nāgavarma teaches that there are 10 kṛitigūṇas, viz. sama, samāśiṣṭa, arthavyakti, madhura, kānta, prasanna, sukumāra, ojas, samabhīmatodāra, samādhi. In sūtras 4-21 he separately treats on the first nine, and in sūtra 22 defines samādhi. This very sūtra (a kanda verse) is quoted by Keśi rāja p. 118 (ಕೆಸಿರಾಜ etc.), also according to the Mūḍabidar MS.; a fact which proves without doubt that Nāgavarma has preceded Keśi rāja. **Ps. xlvii** and **lviii:** Baḷamaṇḍu occurs in Toṭa ārya's nighaṇṭu v. 40, where he explains it by āṅka-aushadha; the commentator gives "war-powder" as the meaning of the last term. One of āṅka's meanings in Reeve's Canarese Dictionary is "war". If we are not mistaken, baḷamaṇḍu does not occur in the kabbigakaipidi. **P. xlviii:** The MS. of the Kāvyaśāloka received from Mr. Rice, commences, instead of "śrīśiṣṭvāra", with "śrīśārdhamāna". **P. li:** Kāvyaśāloka iii., 2, v., 171 states that the Khyātiyāsa and Kavitaḷaṅḍa (Nāgavarma) taught all about the arthālaṅkāriti. **P. lvi:** Dr. Burnell writes to us from Tanjore, 10th January, 1875: "As far as I can judge there is no resemblance in style between the Canarese Rāmāyana of Pampa (Hampa)<sup>2</sup> and the Tamiḷ of Kamban<sup>3</sup>, as the last is exclusively in verse. Kamban's R. gives its own date as 733

1) Battsu is a Hindusthāni term. 2) Dr. Burnell appears to mean the Rāmācandra-carita purāṇa mentioned in p. xli., note 2. 3) With regard to masculine nouns ending in a, it is customary in Tamiḷ and Maḷyāḷa to add to them the sign of the nominative, i. e. n, instead of using their crude form; in Kannaḍa only the latter form is employed. In Tamiḷ one letter is used to express p and b. If Tamiḷ Kampa is = Kannaḍa Hampa, the initial k (g) must have had the force of h, though in Tamiḷ as a rule k represents h only in the middle of words (bakula = bahula). Initial h is either omitted in Tamiḷ (asta = hasta), or in words of cognate languages represented by p (pāl = Canarese hāl, milk).

A. D.; but Dr. Caldwell (Comp. Gr. 88) shows that it belongs to about 1030 A. D.<sup>1)</sup>. The Tamil Kamba (Kampa), therefore, may be an Abhinava Hampa; his writing exclusively in verse, a custom of later days for legendary compositions at least in Karpāṭaka, (his being a Vaishṇava, Murdech, p. 194), and the date assigned to him by Dr. Caldwell seem to favour this supposition. P. xli: Like Rudrabhaṭṭa the śaivas Īśvarakavi and Maṅgarāja admire the Jaina Nāgavarma.—Vema ayya, -ārya, Vemana, -ācārya, -ārādhyā, -ārya appears in Bas. P. ch. 46; Mallikārjuna Paṇḍita also in 46, 36. P. xlix, note: That the Tuḷu country is called Canara i. e. Kannaḍa (Karpāṭa) is also founded on the Kannaḍa dynasty of Vidyānagari having ruled there. Cf. p. lix. and Ind. Ant. ii., 353. P. l: The term "bōlla" is met in Bas. P. 59, 40. P. lv: "Terasa" together with the śoḍaśagaṇa is mentioned in Bas. P. 54, 76. Ps. lvi. and lvi: In Bas. P. ch. 9, 36-48 Basava calls, among others, the following his illustrious people (mahanta, v. 49, as being śaivas): vāḡṭṣa nayinār (i. e. ayyār, master), jñānasambandhi, kulācēcari, keśi rāja, the guitar-player mādi rāja, malē rāja (also 47, 36), paṇḍita ayya, ekānta rāma ayya, and kōḍagūsu (also ch. 14). Ps. lviii. and lx: In p. 66 of his C. T. Mr. Brown refers Mummaḍi Praudha R. to 1435-1480 A. D. Ps. lxii. and lxiii., the two dāsapadas: A. ಚಿತ್ತೈಸಿವ ಪ್ಪಾಸರಾಯ ಚಿತ್ತ ಜನಯ್ಯನ ದಿವ್ಯಮುಕ್ತಿಯೋಲರಕಾಗ್ಗ ಮುದದಿ ಚಿತ್ತೈಸಿದರು || ಸಲ್ಲ || ಪರಿವರತುನಕೇರು ಭೇದಿಸಿ ಸೂರ್ಯಮಂಡಲವ | ಸಾರೆ ಸತ್ಯಲೋಕಾರೆ ಸಂಭ್ರಮದಿಂದ | ಭೋರನೆ ಮೈವಂಗ ಕಡಳಿ ಸುರಿಯ ಹೂವಿನ ಮಾಲೆ | ಅರಿಯನೆತ್ತಿದರು ಸುರಂಗನೆಯರೆಲ್ಲ || 1 || ವಿಳಂಬ-ನವತ್ಸರದಲ್ಲಿ ವಿಜಯನಗರದಲ್ಲಿ | ಪಾಲುಗುಣ-ಬಹುಳ-ಚವತಿ-ಶ್ರೀಕಾರದಲ್ಲಿ | ಬೆಳಗಂ ಜಾವಮೊಳವ್ವ ಕುಳಿತು ಸಿಂಹಾಸನದ | ನಳನಾಸ್ತನಾಯೂರನೆಂದು ಕರವ ಮುಗಿದರು || 2 || ಭಕ್ತಿಯಿಲ್ಲದ್ದಿಗೆ ಉಕುತಿಸಾಕ್ಷಿಕರಿಗೆ ಅ ಬಿಳಾಂಕ (ಅಕಳಂಕ?) ಚರಿತೆಯ ಅನುಮಿತಾನಂತಾರಿಬಿಳಾಂಕಚರಿತೆಯ ಅನುಮಿತಾನಂತಾ (ಆ ಶೀಮೇಶನಂತಾ?) ಪೂರವವಿಟ್ಟಲಿನ ಬಳಿಗೆ ಚಿತ್ತೈಸಿದರು || 3 ||

B. ತೆರಳಿದರು ಮೈಕುಂಠಕ್ಕೆ ದಾಸರು ತೆರಳಿದರು ಮೈಕುಂಠಕ್ಕೆ || ಸಲ್ಲ || ರಕ್ತಾಕ್ಷಿ-ನಾಮ-ಸಂವತ್ಸರದ ಸ್ವರ್ಗ-ಬಹುಳ ಅತಿಶಯದಮಾಪನೆಯೆಂದವರ || 1 || ಅಚ್ಚಗನ್ನಿಕೆಯರು ಅರಿಯನೆತ್ತಲು ಅಚ್ಚಕಾಗ್ಗದ್ದೆಗತಿಸಾಮಾ ಸ್ಯದಿ ಶಾವ || 2 || ಮೈಕುಂಠಕ್ಕೆ ಭೂಮಿಗೆ ನಾಮಲ್ಲಿ ಸವಪಾನವ ಮಾಡಿ ಭಕ್ತರಿಗೆ ಮಾರ್ಗವ ತೋರಿ || 3 || ಗುರು ಮಧ್ವಪತಿ-ವರಲಿನ ಸ್ಮರಿಸುತ್ತ ಪೂರವದಾಸರು ಮೆರೆದು ಮೈಕುಂಠಕ್ಕೆ ತೆರಳಿದರು ಮೈಕುಂಠದಾಸರು || 5 || There is no v. 4. P. lxi., No. 21: It is necessary to add that the Purāṇa treats of the sayings and doings of Basava's nephew Canna Basava whose miraculous birth at Kalyāṇa of Basava's sister (Can. Bas. P. 3, 31 seq.) Nāgalāmbē (Nāgalāmbikē, Nāgāmbē) is already referred to in Bas. P. ch. 7. Jains use to say that Canna Basava was the illegitimate son of Bijjala and Basava's sister. P. lxviii: Drākṣhārāma is called Dākṣhārāma in Bas. P. 58, 34; see the peculiarity mentioned in p. xiii., note 4. P. lxv: Regarding the Bāliya treasure compare Dr. Burnell's statement in p. liii., note 9. P. lxx: The verses from the Akṣharāmālā are in Gaṇāḷē, the scheme of each being: 4.4.4.4\*4.4.4.1.

P. 20, No. 50, add "v. 183."

P. 22; cf. p. vii. List of 45 lands that are adduced in Basava Purāṇa, 6, 18, 19, as containing Śaivas: lāḷa, māḷava, sindhu, simhala, gaḷa, gurjara, muru, magadha, pāṇēāla, matsya, kuraṅga, vaṅga, kaḷiṅga, baṅgāla, kālava, andhra, turushka, kuru, nepāla, kunṭāla, kukura, barbara, čola, pāṇḍya, tuḷava, malēya, malēyāla, karpāṭa, čāru, kōṇkapa, pallavaka, hammitra, jālāndra, draviḷa, kāsmīra, hāhlika, bhoṭa, bhū, kāmboja, kannoja, śūrasena, varāla, kharpara, pāriyātra, keraḷa. (Hero Vengi is not mentioned, but Pallavaka occurs. In the list of Rottler that has been taken from Beshi's čatur akārādi nighaṇṭu of about A. D. 1729, Vengi and Pallava are met.)

List of the čappanna lands that are adduced in Canna Basava Purāṇa, 6, 48, 49, as containing Śaivas: aṅga, malēyāla, māḷava, magadha, barbara, kaḷiṅga, kāsmīra, kōṇkapa, sindhu, hammitra, vaṅga, hōyisala, tuḷava, čola, čārama, pāṇḍya, yavana, samvīra, matsya,

1) Cf. Murdech p. lxxvi.



ಕೊಂದು ಗಣುವು ಮೂವು ವಾಹಿನಿ ತತ್ಪ್ರಯಂ ಪೃತನಾಚ್ಯೌ ಪೃತಸಗ್ಧೆ ಮೂ  
ಪೊಂದು ಶೋಷಿ ಚಮು ಮೂವುಮನೀಕೆನಿ ಪತ್ರನೀಕೆನಿಯಕ್ಕು ಹೀಗೆಯೆನಿಕ್ಕುಂ ||

P. 108, No. 282: Mr. Brown has an Ela (ಎಲ) in his Dictionary: "a hurra, or hoop; a carol, or catch: such as this, ಏಲೀಗಟ್ಟುಗುಡಿಶೇವತಾಂ ಯೇರುವತ್ತೇಕಾದಾಪೋದಾಂ | ಓ ಓ ಸೊಲ್ಲ ಭಾ  
ಮಾ ||" i.e. — — — — — \* — — — — — | — — — — — || or 40 Moras.

In the Bēṅgalūr edition of the Saragāḥlāmṛita p. 118. 119. 170. 171 there appear verses called Yāla (i.e. Ela), e.g. ಇಷ್ಟರಿಂದೆ ಫಣಿತೆವಡದು | ಅಷ್ಟ ತೈಲವ ಸರಿಬತ್ತಿ | ಯಿಷ್ಟ ಅಲ್ಲದೆ ಬಯ  
ಲನೈದೀತು \* ಚಿಳಗುವ ದೋತಿ | ಅಷ್ಟಮೂರ್ತಿಯೊಳಗೆ ಬೆರದೀತು || i.e. — — — — — | — — — — — || or 12. 12. 22. 14; or  
60 Moras.—ಕೆಟ್ಟಿತು ಕಲ್ಯಾಣವಿನ್ನಾ | ನಷ್ಟವಾಗಿ ಹೋಗುತ್ತಿದೆ | ಸೃಷ್ಟಿಯೊಳಗಣ ರಣಕಲ್ಲರು \* ಅಲ್ಲಮು  
ಪ್ರಭುವೇ | ಇಷ್ಟಲಿಂಗದೊಳಗೆ ಬೆರದೀತು || i.e. 12. 12. 22. 14.—ಬಂದು ದಿನ ಬಸವನಾಜನು | ಬಂದು ಪೋ  
ಲಗದೊಳು ಯಿರಲು | ನೋಂದು ಕೌತುಕವನೇ ಹಗ್ಗದ \* ಬಿಜ್ಜಳಾಯನು | ಇಂದುಧರನು ತಾನೇ ಬಲ್ಲನು ||  
or 12. 12. 22. 14.

Ps. 95-II5. 126-130. Facsimile of MS. K., belonging to the recension of M.

ಶ್ರೀಗೆ ಸುಖವಿವನಮಲಶ್ರೀಗನುಸಮಭುವನಭವನನಧಿಕಂ ಶ್ರೀಸೌಖ್ಯಾಗರಜಗದ್ವಂದಿತನೀಗೆ ನಾಗವ  
ರ್ಮಗನುಸಮಸುಖಮಂ || ಅರ್ಣವಜಾತಾನನೆ ಸಂಪೂರ್ಣತೆಯಂ ಸಕಲ-ವಿಷಯ-ಭಾಷಾದಿಗಳಂ ನಿರ್ಣಯ  
ಮಾಗರುಪಿದನಾಂ ಕರ್ನಾಟಕ-ಭಾಷೆಯಂದಮ ಕೇಳೆ ಪೇಳ್ದಿಂ || ಎರಡುಂ ಮೂರುಂ ನಾಲ್ಕುಂ ಗುರುವಿಷ್ಟ ಸ್ಥಾನ  
ಮಾಗಿ ಯುಗ-ಗಜ-ಫರಣೀವೃತ-ಪರಿಸಂಖ್ಯೆಯವಕ್ಕುಂ ಸರಸಿಜಭವ-ವಿಷ್ಣು-ರುದ್ರ-ಸಂಜ್ಞೆಗಳಿಂದಂ || ಅದಂತೆನೆ ||  
ಬ್ರಹ್ಮಗಣಮೆಂತೆಂದೊಡೆ || ಯಂತುಂ | ನೆಗಳ್ಳುಂ | ನಾರಿ | ಧರೆಗೆ | ಇಂತುಂ | ನೆಸರುತಿ | ಧರೆಗೆ | ಇದಿ ಬ್ರಹ್ಮ  
ಗಣಂ || ವಿಷ್ಣುಗಣವೆಂತೆಂದೆ | ಸೋವಿಂದಂ | ಮನದಾಣುಂ | ನಾರಿಕಂ | ಪರಹಿತಂ | ಸಂಸಾರಿ | ನರಕಾರಿ |  
ಶ್ರೀಪತಿ | ಮುರರಿತ | ಇವು ವಿಷ್ಣುಗಣಂ || ರುದ್ರಗಣವೆಂತೆಂದೆ | ಗಂಗಾಧಾರಂ | ಗಿರಿಜಾನಾಥಂ | ನೀಲಕಂ  
ಠಂ | ವೈಷ್ಣವಾಧ್ಯಕ್ಷಂ | ಕಾಮಾಂತಕಂ | ಪ್ರಮಥಾಧಿಪಂ | ಶೂಲಧರಂ | ಪರಮಧನಂ | ಕಂದರ್ಪಾರಿ | ಮದನ  
ಧ್ಯುನಿ | ಚಂದ್ರನಾಥ | ಭುಜಗಧಾರಿ | ಭೂತಾಶ್ರಯ | ತ್ರಿಜಗದ್ಗುರು | ಕಾಮರಿಸು | ಮದನರಿಸು || ಇನ್ನೂ ಗಣ  
ಸೂತ್ರಂ | ಕರಪೂರ್ವಾರ್ಧಯಾಗಿ ಗುರುವಾಗೆ ತಂದುವಿಂದವಸ್ತಮಾಗೆ ಲಕ್ಷು-ಯುಗ್ಗುಡಿ ಕ್ರಮದ ಮುಂತೆ  
ಸಮಂ ಕಡೆ ಪಟ್ಟ ಬಿಟ್ಟನೊಳ್ ಬರೆ ಲಕ್ಷುವಿಂದ ಮುಂತೆ ಬರೆ ಪಿಂತೆ ಸಮಂ ಮೊದಲಿಂ ತಗುಳ್ಳು ಸಂಕರುಹವಳೇ  
ಕ್ಷೇಪಿ ಗಣಮನಿಂತಿರು ಸರ್ವ-ಲಕ್ಷುತ್ವಮೆಪ್ಪಿನಂ || ತ್ರಿವದಿಗು | ವಿಸ್ತರಹೋದ್ಯಮ-ಗಣಂ ರಸ-ವರ-ಸ್ಥಾನದೊಳ್  
ವಿಸ್ತರವನೇತ್ರ ಗಣನೆ ಬಹುಳವದ ವಿಸ್ತರವನೇತ್ರ ತ್ರಿವದಿಗು || ಭುಜಪಕ್ಷಯುಗಳೊಳೆ ಮಧ್ಯವಾದಗಣದೊಳ  
ಜನಿವಂ ರಸದೊಳ್ ನಿಜ ವಿಸ್ತರವಿದೆಗಳೊಳೊಳೊಕ್ಷೇಪಗಣಮುನಾದವನುಮೆ ಚಿತ್ರಂ ಕೆಳದೀ || ತುದಿಯೊಳೊಪ್ಪ  
ಗಣಮುಂ ಮೊದಲಿಂ ಗಜಗಮನೆ ಪರಗಣೆಂದಂ ಚಿತ್ರಂ ಮದದೊಳೊಳೊಪ್ಪತುಚಿತಂ ನಯದಿಂ || ಅಕ್ಕರಕ್ಕೆ ಲಕ್ಷ  
ಣಂ || ಮೊದಲೊಳಿ ಜಗಣಂಗೆ ಕುಂದವೆ ಬಹು ಮತ್ತಮೈದು ಗಣಂಗಳು ವಿಷ್ಣುವಕ್ಕುಂ ತುದಿಯೊಳೊಳಿಂಬ  
ತಾಣದೊಳಿಲ್ಲಿಯು ಕಂದರ್ಪಹರಗಣಂ ನೆಲೆಬಿ ನಿಲಕ್ಕೆ ಪದಾಂತ್ಯದೊಳೊಳಿಂಬ ಸಂಖ್ಯೆಯೊಳು ನಾಲ್ಕುಂ ಜಗಣಂ  
ಸಮವಾಯುಮಷ್ಟವಕ್ಕುಂ ಸದಮಳೆಂದುನಿಭಾನನೆ ನಾಕೆಗನಿಷ್ಟದೊಳಿಂಬಿವು ಪಿರಿಯಕ್ಕರಂ || ಸರಸಿದೊಳದರಗಣ  
ಮೆರವಜನುಮಲ್ಲಿ ಸರದಕ್ಕೆ ಮತ್ತಂತಿರರು ಸೂಳ್ ಬಂದಾಗಮಿಂತೊಪ್ಪೆಯಿಂವ್ರವಿಷ್ಣುತಂ ಸರಸಿಜಲೋಚನಿ  
ದೊಳವೆತ್ತ ಸರಸಿ ಧಾರೆಯಾಗಿ ಸಂದುದುರುತರದೊಳೊಳೊಪ್ಪರಮಿದನರಿತು ತೆರದಿಂದಂ ಕಾಂತೆ || ಜಲಜಸಂಭವಗ  
ಣಮಕ್ಕೆ ಮೊದಲೊಳು ನಡುವೆ ಜಲರುದೋದರಗಣವಕ್ಕೆ ಬಳಕ್ಕೆ ಕಾಮಾರಿ ಗಣಂ ತಿಲಕದಂತಿರೆ ಕಡೆಯೊಳ್ ಬಂ  
ದು ಯಿಕ್ಕೆ ಕಾಮಬಾಣಾವಳಿಯಂ ಪೊಗೆಯ್ತಿ ಗಣವಕ್ಕೆ ಸಸುನೊಕ್ಕರಕ್ಕೆ ವಿಸರಂತು ಸವಿ || ವನಜಸಂಭವಗಣಕ್ಕೆ  
ಮೊದಲೊಳಿತ್ತಲೆ ವಿಸ್ತರಹೋದರಗಣಯುಗಳಮವಕ್ಕೆ ರುದ್ರನವರಂತ್ಯದೊಳ್ ಬಂದಕ್ಕೆ ನಾಲ್ಕು ಗಣಮನಿತುಮೆ  
ನೆವ ಕಡೆಯಕ್ಕರಕ್ಕೆ ಮಾತೃಗಲ್ || ತಡೆಯದೆ ಹರಿಯುಗಂ ಮೊದಲೊಳಿಕ್ಕೆ ಜಡೆಯ ಕಂಕರನೊರ್ವಂ ಕಡೆಯೊಳಕ್ಕೆ  
ಮಡದ ಕೇಳೆ ಸುರರಣಮಿಸದಕ್ಕೆ ಕಡ ಕಿರಿಯಕ್ಕರಕ್ಕೆದುನೆ ಲಕ್ಷಣಂ || ಯಳಿಯ ಲಕ್ಷಣಂ | ಅಜಪಕ್ಷ ಸುರವಜ್ರ  
ದೊಳೊಳೊಳಿ ಜಗದೊಳಿ ನಿಭವತಿ || ಪಟ್ಟದಿಯ ಲಕ್ಷಣಂ | ಮಂದರಧರಗಣ ಬಂದಿರೆ ಕಡೆಯೊಳ್ ಕುಂದವ  
ಹರನಾ ಕಡೆಯೊಳೊಳೊಂದುನಿಭಾನನೆ ಮುಂದಣಿ ಸದನಿಯಮುಂ ಮೊದಲೊಳೊಳು ಪಟ್ಟದಿಯನಿಕ್ಕುಂ || ಅಕ್ಕರಿಕೆಯ  
ಲಕ್ಷಣಂ | ಮುರರಿತಬ್ರಹ್ಮಂ ಮುರರಿತಬ್ರಹ್ಮಂ ಮುರರಿತಶೂಲಧರಂ ಸರಸದಿ ನಿಲ್ಲುಂ ಬಗಗಣಮಕ್ಕುಂ ನರುಸ

ಮುಖದಾಪರಿಮಿತಿಮುಪ್ಪಂತಿರೆ ಯತಿ ರುತು ಸುರರೊಳ್ ಬರೆ ತರಳಾಕ್ಷಿ ಧರೆಯೊಳಗೆತ್ತ ಕ್ಕರಮಿಸವಕ್ಕರಿಗೆ || ಚೌಪದಿಯ | ಮದನನ ತಂದೆಯ ಮುಂದುವರಿಸಿ ಕಂಬರನೊಳ್ ಫೇದವಿರೆ ಸಂದು ನೋಡಿದು ಸತಿ ಚೌಪದಿಗೆ | ಮಂದರಧರಗಣಮಿಸದರೆ ಮೊದಲೊಳ್ ಫೇದವಿಯುಂ ಕಡೆಯೊಳಜಂ ಸಂದುದು ಲಕ್ಷ್ಮಣಮನನಿಯೊಳೆಂದುಂ ಛಂದೋವತಂಸವವನೆ || ಮದನವತಿಯು ಲಕ್ಷ್ಮಣಂ | ಮದನನ ತಂದೆಯ ಗುಣಮುಂ ವಿಸ್ಮಯದೊಳೆರೆ ಗುರುಪೊಂದೊದವಿರೆ ಸದಮೊಳುಮನರೆ ಫೇಲಿಪ್ಪದು ಗುರುಸವಮುಂ ವಿಧತಮೆ ವಿಧತಮೆ ಚಂದ್ರಚತುಷ್ಪದಿಯಿಂದಿತ್ತಂ ಬುಜವವನೆ ಮದನದರತ್ನತಯಂ ಹರಿ ಕಡೆ ಸಡೆ ಮದನವತಿ || ಗಣನಿಯುಂ ಗಳಗಣಿತಮಿನಲ್ಕಡೆ ಗಣಯಪ್ಪದಿಪ್ಪತ್ತಿರತು ವಾತ್ಸೀಗಳಕ್ಕುಂ ಗುಣಯುತಿ ಮದನವತಿಗೆಂದುಂ || ೧.೩ತಿತೆಯ ಲಕ್ಷ್ಮಣಂ | ಎರಡಾರಿಸಿದ ಸಂಭ್ರಿಯೊಳ್ ಬರೆ ಬ್ರಹ್ಮನುಳಿದೆಗಳೊಳು ವಿಸ್ತು ಮುಂದಿರೆ ಮುಂದೂ ಪದಂ ಮುನ್ನಿನಂತುರುತರಂ ೧.೩ತಿತೆಗಂತಕ್ಕುಂ ಸವೀ || ಉತ್ಪಾದಲಕ್ಷ್ಮಣಂ | ಜಯವಂತಾತ್ಮರಧವಳಪ್ರಯೋಗತರವಾದುದೆಲ್ಲವಂ ಪೇಳ್ವ ನಿರ್ಣಯವಾ ೧.೩ಯುಂ ಸ್ವಪ್ನತೃಯಮುಂ ಚೆಲ್ಲೊ ೧. ಪೇಳ್ದಿನಂಬುಜವವನೆ || ಸ್ವಪ್ನತೃಯಂ || ಕ್ಲೋಕಾ || ಪ್ರಸಾರೋ ನಸ್ವ ಉದ್ದಿಸ್ತಯೇತದ್ವಾದಿಲಗಕ್ರಿಯಾ | ಸಂಖ್ಯಾನಾಮದ್ವಯೋಗಾಚ ಸ್ವಪ್ನತೃಯಮಿತಿ ಸ್ತುತಃ || ನಸ್ವಕ್ಕೆ | ಮೊದಲೊಳ್ ಛಂದದಿಂದೆಯಲೆಕ್ಕದ ಕೆಟ್ಟದು ವೃತ್ತಮೆಂದು ಪೇಳುವುದು ಬಗೆ ಬಂದದಾಗಳವರಂದಮನರ್ಥಿ ಬಿಟ್ಟೆಟ್ಟು ಕೊಳ್ಳುವುದು ಸಮಭಾಗಮಿಯೊಡೆ ರೂಪ ಯಥಾರ್ಥತೆ ಬಿಟ್ಟು ಎಟ್ಟು ಕೊಳ್ಳುವುದು ಗತ ಸೂತ್ರವಿಾ ತೆರದ ಕಾಣ್ಪುದು ನಸ್ವಮನಂಬುಜಾನನೆ || ಇನಿತರ ಛಂದವಿಾಸನೆಯ ವೃತ್ತಮೆಂದುಂಟದೆಂಬ ಲೆಕ್ಕಮಂತನಿತನಯರ್ಥಿಸಲೆ ಲಕ್ಷ್ಮತದ್ವಿಸ್ವಮಕಿರದೊಂದನೊದಿರ್ದನಿತೆಯೆ ಬಿಟ್ಟುಂ ಗುರುವಿನೊಳೆತ್ತಿ ನಸ್ವಮಾಯ್ದೆನಿಬಿದ ವೃತ್ತವಿಾ ತೆರದ ಬಪ್ಪದು ತಪ್ಪದಿದಂ ಬುಜಾನನೆ || ಉದಿಸ್ತಕ್ಕೆ | ನೆಗನಾತಪದಾಂತ್ಯಮೆಯ್ದಿದನೆಗಂ ಸಂಖ್ಯಾತಮುಂ ಸೂತ್ರದಂ ದ್ವಿಗುಣಂಗೆಯ್ದು ಲಕ್ಷು ವಜ್ರಂಗಳೆಡೆಯೊಳ್ ನಿಂದಂಕ್ರಮಂ ಕೊಡುಮೆಲ್ಲನೆ ಮತ್ತೊಂದನೆ ಕೂಡಿ ಬಿಟ್ಟೆನೆಡೆಯೊಳ್ ನಿಂದಂಕಮಂ ಬಿಟ್ಟಿಡಾ ನೆಗದುದಿಸ್ತವಿಧಾನವಿಾ ತೆರದ ಕಾಣ್ಪುದು ನಸ್ವಮನಂಬುಜಾನನೆ || ಪದಿಯುಂ ಛಂದಮೆಯೆಡೆಯೊಳುಮೆ ಕೆಟ್ಟದಿಂ ಬ ವೃತ್ತಮಂ ಸವೆಬಗೆ ಬ ದೊಡಾಗಳವರಕ್ಕರಮಂತನರ್ಥಿಸಿಟ್ಟುಂಹುದುಮೊಳೆಸರಿ ದಿಹಾಗಣದ ಲೆಖದೊಳಾಗಳೆಯೊಪ್ಪುವಿಟ್ಟು ಕೊಳ್ಳುವುದು ಗಣಸೂತ್ರವಿಾ ತೆರದ ಬಪ್ಪದು ತಪ್ಪದಿದಂ ಬುಜಾನನೆ || ಏಕದ್ವಿಲಗಕ್ರಿಯೆ || ಅನುಗತಮೊಂದಂಕಮನೆ ಚಂದದ ಲೆಖದೊಳಂಕವಿಟ್ಟು ಮೆಲ್ಲನೆ ಬಳಕೊಂದನಿಟ್ಟು ಬರೆಕೊಡುವದೊಂದ ರೊಳೊಂದನೆಯ್ವಿ ಮುನ್ನಿನ ತೆರನತ್ತೆಂದಂತರದಿಪ್ಪದು ತತ್ಪ್ರಮಮೆಯ್ದುವನೆಗಂ ವನಜವಳಾಯತಾಕ್ಷಿ ನೀನರಿವುತೆಯುಗಕ್ರಿಯೆ ಲಕ್ಷುಕ್ರಮಂಗಳಂ ತ್ವಿ ಶ್ರೀನಾಗವರ್ಮಂ ಸಂಘರ್ಣಂ || ತ್ವಿ ಕರಕೈತಮಪ್ಪದಾಛಂ ಕ್ಷಂತುಮದರ್ಛಿ ಸಂತಃ || ಶ್ರೀರಸ್ತು ||

P. 130, note 5, (see Addenda):

ಚಂಪಕಮಾಲೆ (corrupt.)

ಇನಿತು ಪ್ರವಾಣದದು ಕೆಟ್ಟದು ಕಂದಮದಂದು ಬಕ್ಕಮುಂ  
ಬಿನೊಳೆಡೆಬುವೆತ್ತ 1) ಗಣಸಂಭ್ರಿಯನೊಂದನೆ ಕೂಡಿ ಲಬ್ಧಿಂ |  
ಜನನುತಲೇಪ್ಪದಿಂದಮರಿದೀ ಗಣಮಿಂದದನಿಟ್ಟು ಕೊಡು ಮುಂ  
ನಿನ ತೆಟದಿಂದವೆತ್ತು ಪದಿನಾಲ್ಕು ಗಣಂಗಳುಮೆಯ್ದುವನ್ನೆಗಂ ||

1) ನೆಬಲೆತ

ಮಹಾಸ್ರಗ್ಧರೆ (cor.)

..೦೩ ಕಾಣಲ್ಪದೀ ಕಂದದ ಸರಿಮಿತಮಂ ಪೇಳೆ ನಾಲ್ಕೊಂದು ಬೇಗಂ  
ಪದಿನಾಲುಂ ತಾಣದೊಳ ಪಟ್ಟುವ ಗಣತತಿಯಂ ತನ್ನೊಳೊಂದೊಂದನಾದ್ಕ 1) |  
ದದಿ ಮುಚ್ಚಲೆಲ್ಲಿ ಕಂದಾ ಗಣದ ಕೆಳಗೆ ನಿದಾ ಗಣವಾತ್ರಮಂ ತ  
ಪ್ಪದೆ ಬಕ್ಕುದ್ದಿಸ್ವಮಂತೀ ತೆಪನಪುಪ್ಪಂಛೋಜವತ್ರಾಯತಾಕ್ಷೀ ||

1) ಪ್ತಾ

ಚಂಪಕಮಾಲೆ (cor.)

ದಿನಸಕ್ತಾಂಬುಧಿಮರುದಂಬರಭೂಮಿಕಾಂತವೆಪ್ಪಿಯೊಂ  
ಬಿವು ಕೊರೆಕೊಡು ಬಂದ ಗಣಮೆಂಟಪ್ಪಿಕಳಂ ನೆಗಳ್ಳ ಕರ್ಣಾದಿಯಾ |

ಗವನೇಸಸಿಟ್ಟ ಲೆಕ್ಕಮಮುಹಿಂತಿರು ತಪ್ಪದೆ ನಾಗವರ್ಮನಿಂ  
ಭುವನದೊಳಂ ಉತ್ತಿ<sup>1)</sup> ಕಲ್ಲಮುಜಿವಂತು ಮನೋಹರನಾಗೆ ಮಾಡಿದಿದಂ<sup>2)</sup> ||

1) ಭುವನದೊಳಂ (a blank) 2) ಮಾಡಿದಿದಂದಂ

ಕಂಪಂ (cor.)

ಪದನಾಹು ಕಲ್ಲನೋಳಿಯ  
ಮೊದಲಿಂ ಬರೆಟ್ಟು ಮೂಹು ಸೂಳೆತ್ತಿ ಮನೋ |  
ಮುದದ ಗಣಮನರಬಿರದ<sup>1)</sup>  
ಪದದೊಳಿನಿಂ ಪೊಳ್ಳದಂಟ್ಟು<sup>2)</sup> ಕಲ್ಲಳನಬಿಲೇ ||

1) ಮುದದಿಲಗಗಮನರದ 2) ದಟ್ಟು

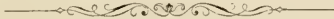
ಕಂಪಂ (cor.)

ಪ್ರಣಾಥನರನಾಥ<sup>1)</sup> ಸೆಡೆಯದೆ  
ಮನವೆ ಪರಿಚೆಯ್ತು ಸಂದರಂ<sup>2)</sup> ನಿಂಗವಿದೈ |  
ಸೊಸಿ ಬರೆ ಕಂತು ತಡೆಯದೆ  
ಹೂರ್ಮ ಮನರೆದರನೆ ಕೊಂದು ನೆಲು<sup>3)</sup> ತುಂಗಯಕಾ ||

1) ಪ್ರಣವವನಾವ 2) ಸಂದರಂ 3) ಮನರೆದರನೆ ಕೊಂದುಗೆಲು

ವಚನಂ

ಅಲ್ಲಿಯೆ ಪೂಜನಬಂದಂ ಗೋಮಾತ್ರಿಕಂ (-ಮೂತ್ರಿಕಂ) ಸರ್ವಶೋಭಪ್ರವದಕ್ಕರಂ ಸ್ವಟ್ಟದಂ ತ್ರಿವಧಿ ಚತುಃ  
ಪದಿಯೇಳೆ ಮೊದಲಾದೈದು ಸಾವಿರದಿಂಟುನಾಹು ವೃತ್ತಜಾತಿಯ ನಾನಾಭಂಪಗಳಕ್ಕುಂ || Then follows the  
first of the 3 verses about the śubhāśubha of the different gaṇas.





# INDEX

## FOR THE CANARESE TEXT

ಅಂಗ, anga. Verse-line. 331.

ಅಂಗಜನ್ಮಾಂತಕ, angajanmāntaka. Sign for a long letter. 210.

ಅಂಘ್ರಿ, anghri. Verse-line. 320. 326. 328.

ಅಕ್ಕರ, akkara. Syllable. 28, etc.

ಅಕ್ಕರ. akkara. Name of a puro Canarese metre-class. 68. 302-306.

ಅಕ್ಕರಿಕೆ, akkarikē. Name of a pure Canarese metre. 68. 308.

ಅಕ್ಷರ, akshara = ಅಕ್ಕರ. Syllable.

ಅಗ್ರೇಂದ್ರ, agendra. The number 7. 176.

ಅಗ್ನಿ, agni. The foot — — —. 28. 35. 79. 102.

121. 136. 137. 139. 153. 182. 198. 206.

ಅಜ್ಯುತ, alyuta. Name of a vṛitta. 164.

ಅಜ್ಯುತಕ, alyutaka. Name of a vṛitta. 236.

ಅಜಗಣ, ajagana. Name of a class of pure Canarese feet. 300. 302. 303. p. 109. 339.

ಅಜನ. ajanē. The Can. foot — — —. p. 96.

ಅಜಪ್ರಾಸ, ajaprāsa. A kind of alliteration. 42. 43. 48.

ಅಡಿ, adi (i. e. foot). A verse-quarter. 286.

ಅಡಿ, adi. A verse-line. 315. 318. 319. 323. 328. 334.

ಅತಿಕ್ರೃತಿ, atikṛiti. Wrongly used for abhikṛiti. p. 23; cf. foot-notes to p. 59. 61. 62.

ಅತಿಜಗತಿ, atijagati. Name of a type of metres. p. 23. 163-170.

ಅತಿಧೃತಿ, atidhṛiti. Name of a type of metres. p. 23. 198-201.

ಅತಿಶಕ್ವರಿ, atishakvari. Name of a type of metres. p. 23. 177-182.

ಅತ್ಯಷ್ಟ, atyashṭi. Name of a type of metres. p. 23. 188-193.

ಅತ್ಯಕ್ತೆ, atyakṭē. Name of a type of metres. p. 23. 73-74.

ಅದಿತಿಜಪುರ, aditijapura. The foot — — —. 226.

ಅದೇಶಿ, adeśi. Foreign, not Canarese. 16.

ಅದ್ರಿ, adri. If Meru, the number 1; if simply mountain, the number 7. 283.

ಅದ್ರಿ, adri. The number 7. 218. 287.

ಅಧೋಕ್ಷಜಗಣ, adhokshajagana. Name of a class of pure Canarese feet. 300.

ಅಧ್ವ, adhva. A sort of calculation. 346.

ಅನಲ, anula. The foot — — —. 36. 203. 237.

ಅನವದ್ಯ, anavadya. Name of a vṛitta. 204.

ಅನಿಮಿಷ, animisha. The foot — — —. 227.

ಅನಿಲ, anila. The foot — — —. 97. 173. 189. 191. 200. 210. 222.

ಅನುಗತಪ್ರಾಸ, anugataprāsa. A kind of alliteration. 51. 59. 60.

ಅನುಪ್ರಾಸ, anuprāsa. A kind of alliteration (=anugata prāsa). 15. 59. 61. 63.

ಅನುಲೋಮವಿಲೋಮ, anulomaviloma. Alternate (?). 238.

ಅನುಷ್ಟುಭ, anuṣṭubh. Name of a type of metres. p. 23. 111-116.

ಅನ್ತಪ್ರಾಸ, antaprāsa. A kind of alliteration. 51. 61-63.

ಅಂತದಿಪ್ರಾಸ, antādiprāsa. 64. 66.

ಅಪಭ್ರಂಶ, apabhraṃsa. One of the Indian languages. p. 22.

ಅಪವಾಹ, apavāha. Name of a vṛitta. 225.

ಅಬ್ಜಾರಿ, abjāri. The foot — — —. 33.

ಅಭಿಕ್ರೃತಿ, abhikṛiti. Name of a type of metres. p. 23. 221-223; cf. atikṛiti.

ಅಭ್ಯುದಯ, abhyadaya. Name of a vṛitta. 164.

ಅಭ್ಯುದಿತ, abhyudita. Name of a vṛitta. 164.

ಅಮರ, amara. The foot — — —. 137. 177. 181. 188. 231. 237. 238.

ಅಮಲ, amala. Name of a vṛitta. 101.

ಅಮ್ಬರ, ambara. The foot — — —. 35. 36.

ಅಮ್ಬರ. ambara. Sign for the zero or c. 229.

ಅಮ್ಬು, ambu. The foot — — —. 196.

ಅಮ್ಬುಜ, ambuja. Name of a vṛitta. 168.



ಅಮೃತಜಮಿತ್ರ, ambujamitra. The foot — — — . 214.

ಅಮೃದಿ, ambudhi. The number 4. 164.

ಅಮೃದಿಧಿ, ambunidhi. The number 4. 297.

ಅರವಿಂದ, aravinda. Name of a vṛitta. 196.

ಅರ್ಕ, arka. The foot — — — . 85 104. 134. 155. 181. 241.

ಅರ್ಕ, arka. The number 12. 326. 329.

ಅರ್ಕಮುರೀಚಿ, arkamarici. Name of a vṛitta. 219.

ಅರ್ಧಸಮವೃತ್ತ, ardhasamavṛitta. p. 22. 235-239.

ಅಶ್ವಪ್ರಾಸ, aśvaprasa. A kind of alliteration. 49.

ಅಶ್ವಪದಿ, aśtāpadi. Name of a pure Canarese metre. p. 23. 277 278

ಅಶ್ವಿ, aśhi. Name of a type of metres. p. 23. 183-187.

ಆಕಾಶ, ākāśa. The feet — — — . 150. 188 196. 210. 215 224

ಆಕೃತಿ, ākṛiti. Name of a type of metres. p. 23. 210-213.

ಆಗಮ, āgama. Prosody. 163

ಆಗ್ರೀತಿ, āgṛitē. A kind of Sisa verse. 271.

ಆದಿತ್ಯ, āditya. The foot — — — . 33 36.

ಆದ್ಯಂತಪ್ರಾಸ, ādyantaprasa. A kind of alliteration. 66.

ಆನಂದ, ānanda. 164 (?).

ಆರ್ಯಾಗ್ರೀತಿ, āryāgṛiti (kanda). 284-288.

ಆರ್ಯ, ārya. A kind of Mora-feet metre. p. 23 (mātrārya) 289. 290 292.

ಆಕಾಶಜ, ākāśajā. The number 8. 221.

ಇನ, ina. The feet — — — . 189.

ಇನ್ನು, indu. The foot — — — . 36. 101 112. 117. 135. 139. 153. 154. 164. 171. 184. 202 206. 207. 218.

ಇನ್ನುಧರ, indudhara. Sign for a long letter. 101. 103. 313.

ಇನ್ದ್ರ, indra. The foot — — — . 174. 180 210. 233.

ಇನ್ದ್ರನಿಲಯ, indranilaya. The foot — — — . 28.

ಇನ್ದ್ರಪುರ, indrapura. The foot — — — . 179. 203.

ಇನ್ದ್ರವಂಶ, indravamśa. Name of a vṛitta 151

ಇನ್ದ್ರವಜ್ರ, indravajra. Name of a vṛitta. 132.

ಈಶ, īśa. Sign for a long letter. 100. 104. 126 128. 133. 188. 315.

ಈಶಾನ, īśāna. Sign for a long letter. 111. 215.

ಈಶ್ವರ, īśvara. Sign for a long letter. 130.

ಈಶ್ವರಗಣ, īśvaragaṇa. Name of a class of puro Canarese feet. 301.

ಉಕ್ತೆ, ukṭe (ukta, ukti). Name of a type of metres. p. 23. 69. 72. 228.

ಉಚಿತ, uṇita. Name of a pure Canarese metre. 301.

ಉತ್ಕೃತಿ, utkṛiti. Name of a type of metres. p. 23. 69. 224-228.

ಉಪಲ, utpala (i. e. utpalamālā). 230.

ಉಪಲಮಾಲೆ, utpalamālā. Name of a vṛitta. 202. 230.

ಉತ್ಸವ, utsava. Name of a Ragalā. 255. 265-268

ಉತ್ಸಾಹ, utsāha (i. e. utsava Ragalā). 256.

ಉತ್ಸಾಹ, utsāha. Name of a pure Canarese metre 68. 339.

ಉತ್ಸುಕ, utsuka. Name of a vṛitta. 117.

ಉದಯ, udaya. Name of a vṛitta. 119.

ಉದಾತ್ತ, udātta. Name of a vṛitta. 93.

ಉದ್ಗತ, udgata. Name of a vṛitta. 241.

ಉದ್ದಿಷ್ಟ, uddiṣṭa. A sort of calculation. 343.

ಉಪಚಿತ್ರಿಕೆ, upacitrikē. Name of a pure Canarese metre. 300.

ಉಪೇಂದ್ರಗಣ, upendragagaṇa. A class of puro Canarese feet. 311.

ಉಪೇಂದ್ರವಜ್ರ, upendravajra. Name of a vṛitta. 133.

ಉಭಯಭಾಷೆ, ubhayabhāṣhē. Probably Samskṛita and Prākṛita. 70; cf. 69.

ಉರ್ವಿ, urvi. The foot — — — . 36. 111. 127. 138. 191. 200. 221.

ಉಷ್ಣಿಹ, uṣṇih. Name of a type of metres. p. 23. 100-110.

ಉಸಿರ, usir (i. e. breath). Caesura. 156; cf. 39.

ಋತು, ṛitu. The number 6. 229. 313. 335.

ಎಡೆ ಅಕ್ಕರ, eḍe akkara. Name of a pure Canarese metre. 305.

ಎನೆ ಅಕ್ಕರ, eṇe akkara. The same consonant. 59.

ಏಕತಾಳ ರಸಳೆ, ekatāḷa ragalā. 277-280.

ಏಳೆ, eḷē. Name of a pure Canarese metre. 68. 307.

ಒತ್ತಕ್ಕರ, ōttakkara. A double consonant. 26.

ಒತ್ತು, *ottu* (i. e. doubling). A double consonant. 26. 42.

ಓಜ, *oja*, *ojē*. Odd line. 242. 251. 285.

ಔಪಚ್ಛಂದಸಿಕೆ, *aupañcandasika*. Name of a Mora-metre. 252. p. 75.

ಕಂಸಾರಿ, *kamsāri*. The Can. foot — — —. p. 96.

ಕನಕಾಬ್ಜನೀಯ, *kanakābjaniya*. Name of a *ṽṛitta*. 193.

ಕಂದ, *kanda* (*skandhaka*). Name of a Mora-foot metre. 281. 282. 284-288. 293. 294. Cf. p. 23 *gaṇaniyama kanda*.

ಕಂದರ್ಪಜಾತ, *kandarpajāta*. Name of a *ṽṛitta*. 195.

ಕಂದರ್ಪರಿಪುಗಣ, *kandarparipugana*. A class of pure Canarese feet. 302.

ಕಂದರ್ಪಾರಿ, *kandarpāri*. The foot — — —. p. 97.

ಕಪದಿಗ, *kapardi*. Sign for a long letter. 132.

ಕಮಲ, *kamala*. Name of a *ṽṛitta*. 101.

ಕರ. *kara*. The number 2. 298.

ಕರ, *kara*. The number 6. 251. 308 (?). Cf. *khara*.

ಕರಾಬ್ಧಿ, *karābdi*. 244 (?).

ಕರಿ, *kari*. The number 8. 215. 222. 226. 234. 248. 251. 316. 318. 319.

ಕರಿಪ್ರಾಸ, *kariprāsa*. A kind of alliteration. 42.

ಕರ್ನಾಟಕ, *karnāṭaka*. The *karnāṭaka vishaya bhāṣhā jāti* p. 22; *karnāṭaka vishaya jāti* p. 95; *karnāṭaka bhāṣhā anda* (i. e. manner) 296; the six *ṽṛittas* especially used for the *karnāṭaka* 230.

ಕಲ್ಯಾಣ, *kalyāṇa*. Name of a *ṽṛitta*. 131.

ಕಳೆ, *kalē*. A Mora. 326.

ಕಾಂಚನಮಾಲೆ, *kāñcanamālē*. Name of a *ṽṛitta*. 87.

ಕಾಮಪ್ರಧ್ವಂಸಿ, *kāmapradhvamsi*. Sign for a long letter. 191.

ಕಾಮಬಾಣ, *kāmabāṇa*. The number 5. 304.

ಕಾಮರಿಸ, *kāmaripu*. The foot — — —. p. 97.

ಕಾಮಹರ, *kāmahara*. Sign for a long letter. 91.

ಕಾಮಾಂಗ, *kāmāṅga*. Name of a *ṽṛitta*. p. 28, *note*.

ಕಾಮಾಂತಕ, *kāmāntaka*. Sign for a long letter. 202.

ಕಾಮಾಂತಕಗಣ, *kāmāntakagana*. A class of pure Canarese feet. 304.

ಕಾಮಾಂತಕಂ, *kāmāntakam*. The foot — — —. p. 97.

ಕಾಮಾರಿಗಣ, *kāmārigana*. A class of pure Canarese feet. p. 105; p. 106.

ಕಾಮಾಸ್ತ್ರ, *kāmāstra*. The number 5. 161. 195.

ಕಾಮೋದ್ಭವ, *kāmōdbhava*. Name of a *ṽṛitta*. 84.

ಕಿಕ್ಕಿ ಅಕ್ಕರ, *kiṛi akkara*. Name of a pure Canarese metre. 306.

ಕುಟ್ಟಲ, *kuṭṭmala*. Name of a *ṽṛitta*. 175.

ಕುಮುದ, *kumuda*. Name of a *ṽṛitta*. 97. 98.

ಕುಮುದಾರಿ, *kumudāri*. The foot — — —. 237.

ಕುಲಗಿರಿ, *kulagiri*. The number 7. 155; cf. 140. 176.

ಕುಲಿಕ, *kuliśa*. The foot — — —. 99. 218.

ಕುಲಿಕಧರ, *kuliśadhara*. The foot — — —. 155. 183. 191.

ಕುಸ. *kuśa*. The foot — — —. 149.

ಕುಸುಮವಿಜೇತ್ರ, *kusumavijētra*. Name of a *ṽṛitta*. 161.

ಕುಸುಮಕರ, *kusumaśara*. A name of one of the *mālavṽṛittas*. 234.

ಕುಸುಮಪಟ್ಟಿ, *kusumashatpadi*. Name of a pure Canarese metre. 316. 322-325.

ಕುಸುಮಾಂಘ್ರಿಪ, *kusumāṅghripa*. Name of a *ṽṛitta*. 173.

ಕೃತಿ, *kṛiti*. Name of a type of metres. p. 23. 202-205.

ಕೃಷಾಣು, *kṛiṣāṇu*. The foot — — —. 224.

ಕೊಂಕು, *kōṅku* (i. e. crookedness). A long syllable (the form to denote a long syllable being a crooked line; cf. *vakra*). 33.

ಕೊಂಕು ಗರೆ, *kōṅku gārē* (i. e. crooked line). The sign for a long syllable. 25.

ಕೋಕನವವೈರಿ, *kokanadavairi*. The foot — — —. 119.

ಕೋಮಳ, *komala*. Name of a *ṽṛitta*. 106.

ಕೋಮಳ, *komala*. Name of a *ṽṛitta*. 166.

ಕೋಮಳಾರುಣಿರ, *komalaruñira*. Name of a *ṽṛitta*. 166.

ಕ್ರಾಂಚಪದ, *krauñcapada*. Name of a *ṽṛitta*. 221.

ಕ್ಷೇಪಿ, *kṣhepi*. The foot — — —. 131.

ಕ್ಷಮ, *kṣmā*. The foot — — —. 224.

ಖಚರ, *khačara*. The number 1. 295.

ಖಚರಪ್ಪ, *khačarapluta*. Name of a *ṽṛitta*. 201.

ಖರ. *khara*. The number 6. 308. cf. *kara*.

ಖರಕರ, *kharakara*. The foot — — —. 217. 234.

ಗ, ga. Sign for a long syllable. 24. 29. 86. 90. 107. 113. 134. 136. 137. 138. 172. 173. 189. 203. 214. 224. 227. 237. 238. 241. 251. 298.

ಗಂಗಾಧರಂ, gaṅgādhṛīṣam. The Can. foot — — — —. p. 97.

ಗಗನ, gagana. The foot — — — —. 32.

ಗಜ, gaja. The number 8. 229. 297.

ಗಜಪ್ರಾಸ, gajaprāsa. A kind of alliteration. 43. 45.

ಗಜವ್ರಜ, gajavrajā. The number 8. 212.

ಗಜವ್ರತ, gajavratā. The number 8. 212.

ಗಣ, gaṇa. A syllable-foot. 28. 34. 35. 37. 39. 72-253; a Mora-foot. p. 23. 254-339.

ಗಣನಾಮ, gaṇanāma. The figurative names for the syllable-feet. 28. 32. 35; the names for the Mora-feet. 283. p. 96. p. 97.

ಗಣನಿಯಮಕಂಡ, gaṇaniyamakanda. p. 23.

ಗಣಾಕ್ಷರ, gaṇākṣara. The syllables ma, ya, ra, sa, ta, ja, bha, na, la, ga. 24. 29.

ಗರುಡ, garuḍa. The number 1. 295.

ಗರ್ವ, garva. Name of a vṛtta. p. 26, note.

ಗಾದೆ, gādē (gāthā). See jātigādē (ಜಾತಿಗಾದೆ).

ಗಾಯತ್ರಿ, gāyatrī. Name of a type of metres. p. 23. 92-99.

ಗಿರಿ, giri. The number 7. 126. 217. 219. 222.

ಗಿರಿಜಾಕಾಂತಂ, girijākāntam. The Can. foot — — — —. p. 97.

ಗಿರಿಜಾನಾಥಂ, girijānātham. The Can. foot — — — —. p. 97.

ಗಿರಿಶಂ, giriśam. The Mora-foot — — — —. 283.

ಗೀತ, gīta. Name of a pure Canarese metre. 312.

ಗೀತಿಕೆ, gitikē. Name of a pure Canarese metre. 68. 312.

ಗೀತಿಕೆ, gitikē. Name of a vṛtta. 145.

ಗೀತಿಕೆ, gitikē. Name of a Mora-feet metre. 282. 291.

ಗೀತೆ, gitē. Name of a Mora-feet metre. 291.

ಗುಣಸೌಂದರ, guṇasaundara. Name of a vṛtta. 176.

ಗುರು, guru. Long; a long metrical syllable. 25-34. 135. 230. 244. 245. 287. 290. 293. 297. 298. 311. 314. 339. 341.

ಗೇಯ, geya. Name of a vṛtta. 73.

ಗೋವಿಂದಂ, govindam. The Can. foot — — — —. p. 96.

ಚತುರೋದ್ದಾಮ, caturoddāma. 138 (?).

ಚತುಸ್ಪದಿ, catuspadi. Name of a pure Canarese metre. p. 23. Cf. cāupadi.

ಚಂದ್ರ, candra. The foot — — — —. 80. 87. 103. 129. 163. 173. 179. 203. 237. 247.

ಚಂದ್ರಧರ, cāndradhara. Sign for a long syllable. 129. 184. 247.

ಚಂದ್ರಮೌಳಿ, cāndramauḷi. The Can. foot — — — —. p. 97.

ಚಂದ್ರಿ, cāndri. Name of a vṛtta. 156.

ಚಂದ್ರಿಕೆ, cāndrikē. Name of a vṛtta. 137.

ಚಂದ್ರಿಕೆ, cāndrikē. Name of a vṛtta. 156.

ಚಮ್ಪಕ, cāmpaka (i. e. cāmpakamālē). 230.

ಚಮ್ಪಕಮಾಲೆ, cāmpakamālē. Name of a vṛtta. 206. 230.

ಚರಣ, cāraṇa. A verse-quarter. 38. 269 (?).

ಚರಣ, cāraṇa. A verse-line. 318-320. 324. 326. 327. 331. 335.

ಚಿತ್ರ, citra. Name of a vṛtta. 100.

ಚಿತ್ರ, citra. Name of a vṛtta. 103.

ಚಿತ್ರ, citra. Name of a pure Canarese metre. 300.

ಚಿತ್ರ, citra. Name of a pure Canarese metre. 301.

ಚಿತ್ರಪದ, citrapada. Name of a vṛtta. 112.

ಚಿತ್ರಪದ, citrapada. Name of a vṛtta. 129.

ಚಿತ್ರಲತೆ, citralatē. Name of a pure Canarese metre. 301.

ಚಿರಮ್ಪ್ರಮಾಣಿಕ, cīrampramāṇika. Name of a vṛtta. 114.

ಚೂತಕುಜ, cūtakuja. Name of a vṛtta. 213.

ಚೇತೋಜಾತ, cetojāta. Long. 102. 127.

ಚೌಪದಿ, cāupadi. A kind of Ragalē. 272. 273.

ಚೌಪದಿ, cāupadi (cāupadigē). Name of a pure Canarese metre. 68. 309.

ಛಂದ, cānda. Prosody. 22. 23. 207; a metre-type. 342. 344.

ಛಂದಸ್, cāndas. A metre-type. p. 23. 72-227.

ಛಂದೋವತಂಸ, cāndovatamsa. Name of a pure Canarese metre. 68. 310.

ಜ, ja. The foot — — — —. 24. 29. 34. 35. 288.

ಜಗತಿ, jagati. Name of a type of metres. 21. p. 23. 147-162.

ಜಗದ್ವಂದಿತ, jagadvandita. Name of a vṛtta. 184.

ಜನೋದಯ, janodaya. Name of a vṛtta. 81.

ಜಲ, jala. The foot — — . 28. 32. 35. 96. 155. 202. 218.

ಜಲನಿಧಿ, jalanidhi. The number 4. 178.

ಜಲೋದ್ಧತೆ, jaloddhatē. Name of a vṛtta. 160.

ಜಳಜನಂಭವಗಣ, jalajasambhavagaṇa. A class of pure Canarese feet. 304.

ಜಳರುಹೋಪರಗಣ, jalāruhodaragaṇa. A class of puro Canarese feet. 304.

ಜಾತವೇದ, jātaveda. The foot — — . 105.

ಜಾತವೇದಸ್, jātavedas. The foot — — . 152.

ಜಾತಿ, jāti. A branch of language. p. 22; a metre that does not belong to the twenty-six 'chandas'. p. 23. 284 (?); a peculiar class again. p. 23, note 2. p. 95 (?); a type of metre (i. e. 'chandas'). 69. Cf. sarvavishayabhāṣhājāti.

ಜಾತಿಗಾದೆ, jātigādē. Name of a Mora-metre. 253.

ಜ್ವಲನ, jvalana. The foot — — . 202.

ಜ್ವಾಲೆ, jvālē. The foot — — . 92. 194. 207.

ತ, ta. The foot — — . 24. 29. 34. 35. 106.

ತನುಮಧ್ಯೆ, tanumadhyē. Name of a vṛtta. 96.

ತನ್ವಿ, tanvi. Name of a vṛtta. 218.

ತರಂಗಮ, taraṅgama. Name of a vṛtta. 208.

ತರಳ, taraḷa. Name of a vṛtta. 198.

ತಾಳ, tāla. Beating time in music, that for instance occurs for the Raga's. 254 (trivudē tāla. 274. 275; eka tāla 277-280); (for the Āryās, Weber p. 289); and for the Shaṭpadis (jhaṃpē tāla, 324; trivudē tāla, 332).

ತಾಳ, tāla. Name of a jāti vṛtta or of jāti vṛttas. p. 23.

ತಾಳಗಣನೆ, tālaganaṇē. The counting of the tāla 254.

ತಿಲಕ, tilaka. Name of a vṛtta. 88.

ತಿಲಕ, tilaka. Name of a vṛtta. 96; cf. 217, note.

ತಿವದ, tivadi (i. e. trivadi, tripadi). Name of a pure Canarese metre. 68. 299.

ತುರಂಗವ್ರಾಸ, turaṅgaprāsa. A kind of alliteration. 42.

ತುರಂಗಮ, turaṅgama. Name of a vṛtta. 208.

ತುರಗವ್ರಾತ, turagavrāta. The number 7. 212.

ತೇಜ, teja. The foot — — . 104.

ತೋಟಕ, toṭaka (i. e. relating to a garden). Name of a vṛtta. 148.

ತೋಯ, toya. The foot — — . 33. 36. 92. 94. 126. 154. 177. 207. 217. 233. 252.

ತ್ರಿಜಗದ್ಗುರು, trijagadguru. The Can. foot — — — — . p. 97.

ತ್ರಿವರ, tridaśa. The foot — — — — . 100. 173. 179. 206.

ತ್ರಿಪದ, tripadi. Name of a pure Canarese metre. p. 23. 299.

ತ್ರಿಪದೋನ್ನತಿ, tripadonnati. Name of a vṛtta. 247.

ತ್ರಿಪ್ರಾಸ, triprāsa. A kind of alliteration. 64.

ತ್ರಿಯಂಬಕ, triyambaka. Sign for a long syllable. 29.

ತ್ರಿವದ, trivadi. See tripadi.

ತ್ರಿವಳಿ, trivāli. See tripadi.

ತ್ರಿವುದೆ, trivudē (i. e. tripuṭē). A kind of tāla. 274. 275. 332.

ತ್ರಿಷ್ಠುಭ, triṣṭubh. Name of a type of metres. p. 23. 132-146.

ದ್ವ್ಯಕ್ಕರ, daddakkara (i. e. heaped or thick letter). Double consonant. 27. 43.

ದಣ್ಣಕ, daṇḍaka. Name of a vṛtta. p. 23. 231.

ದಂತಿ, danti. The number 8. 185.

ದಕ್ಕರಿ, dikkari. The number 8. 220.

ದಿಗಂತ, diganta. Name of a vṛtta. 74.

ದಿಗಂತಿ, digdanti. The number 8. 151.

ದಿನಕರ, dinakara. The number 12. 223.

ದಿನನಾಥ, dinanātha. The number 12. 205. 216.

ದಿನಪ, dinapa. The foot — — . 119. 183.

ದಿನಪ, dinapa. The number 12. 248.

ದಿನಾಧಿಪ, dinādhipa. The foot — — . 133. 182.

ದಿನೇಶ, dineśa. The foot — — . 89. 131. 150. 151. 163. 189. 194. 241.

ದಿನೇಶ, dineśa. The number 12. 200.

ದಿನೇಶಹಯ, dineśahaya. The number 7. 153.

ದಿವ, diva. The foot — — — — . 202.

ದಿವಸಕರ, divasakara. The number 12. 186.

ದಿವಸಾಧಿಪ, divasādhipa. The foot — — —. 153.  
 ದಿವಸಾಧಿಪ, divasādhipa. The number 12. 148.  
 ದಿವಾಕರ, divākara. The foot — — —. 150.  
 ದಿವಿಜ, divija. The foot — — —. 136. 138. 139.  
 182. 214. 217. 227. 237  
 ದಿವಿಜಕಲ್ಪಲತೆ, divijakalpalatē. Name of a vṛitta.  
 237.  
 ದಿವಿಜಪುರ, divijapura. The foot — — —. 222.  
 ದಿಷ್, diṣ. The number 8. 137.  
 ದಿವಾಕರಿ, diśākari. The number 8. 198.  
 ದಿವಾಗಜ, diśāgaja. The number 8. 139. 153.  
 ದಿಶ್, diśē. The number 8. 149.  
 ದೀರ್ಘ, dirgha. A syllable with a long vowel.  
 27. 42. 43.  
 ದುವದಿ, duvadi. See duvayi.  
 ದುವಯಿ, duvayi (i. e. dvipadi). Name of a  
 Mora-foot metre. 282 293-295.  
 ದುವವಿ, duvavi. See duvayi.  
 ದೇವ, deva. Sign for a long syllable (H., Ra. in  
 v. 115).  
 ದೇವ, deva. The foot — — —. p. 12, note. p. 16,  
 note. 36.  
 ದೇವರಮ್ಯ, devaramya. Name of a vṛitta. 97.  
 ದೇವಾಕ್ಷರ, devākshara. The feet measured by  
 the names of Brahma, Vishṇu and Rudra.  
 340.  
 ದೇವಾಧಿಪಪುರ, devādhipapura. The foot — — —.  
 207.  
 ದೋರಿ, doṣi. The language of the Canarese coun-  
 try. 16. Cf. adeṣi.  
 ದೈತ್ಯಾರಿ, daityāri. Sign for a short syllable.  
 202.  
 ದೊರೆ ಅಕ್ಕರ, dōrē akkara. Name of a pure  
 Canarese metre. 303.  
 ದೋಧಕ, dodhaka. Name of a vṛitta. 135.  
 ದ್ರುತಪದ, drutapada. Name of a vṛitta. 154.  
 ದ್ರುತಘರ್ವವಿಲಂಬಿತ, drutapūrvavilambita. Name  
 of a vṛitta. 147.  
 ದ್ವಂದ್ವಪ್ರಾಸ, dvandvaprāsa. A kind of allitera-  
 tion. 64.  
 ದ್ವಿಪ್ರಾಸ, dviprāsa. A kind of alliteration. 64.  
 65.  
 ಧರಣಿ, dharapi. The foot — — —. 28.

ಧರಣೀಶ್ವರ, dharanīśvara. The number 16.  
 297.  
 ಧರೆ, dharē. The foot — — —. 82. 202.  
 ಧಾತ್ರ, dhātri. The Can. foot — — —. p. 96.  
 ಧಾತ್ರಿ, dhātri. The foot — — —. 33. 103. 128.  
 170. 188.  
 ಧೂಮಧ್ವಜ, dhūmadhvaja (i. e. agni or sikhi-  
 braja). The number 3. p. 100.  
 ಧೂರ್ಜಟಿ, dhūrjaṭi. The Mora-foot — — —. 283.  
 ಧೃತಿ, dhṛiti. Name of a type of metres. p. 23.  
 194-197.  
 ನ, na. The foot — — —. 24. 29. 34. 35. 90. 93.  
 107. 108. 118. 122. 123. 147. 172.  
 ನ, na. The foot — — — of the five Mora-feet.  
 288.  
 ನಗ, naga. The number 7. 229.  
 ನಗಹರ, nagahara. The foot — — —. 164.  
 ನಡು ಅಕ್ಕರ, naḍu akkara. Name of a pure  
 Canarese metre. 304.  
 ನಂದ, nanda. Name of a vṛitta. 89.  
 ನಂದಕ, nandaka. Name of a vṛitta. 86.  
 ನಭ, nabha. The foot — — —. 218.  
 ನರಕಾರಿ, narakāri. The Can. foot — — —. p. 96.  
 ನರಗ, naraga. Name of a vṛitta. 107.  
 ನರಕುಟಕ, narkuṭaka. Name of a vṛitta. 193b.  
 ನವನಳಿನ, navanaḷina. Name of a vṛitta. 182  
 ನಷ್ಟ, naṣṭa. A kind of calculation. 342.  
 ನಾಕ, nāka. The foot — — —. 32. 33. 35. 126.  
 ನಾಕೆ, nāki. The Can. foot — — —. p. 96.  
 ನಾಕೆಗಂ, nākigam. The Can. foot — — —. p. 96.  
 ನಾಗ, nāga. The number 8. 229.  
 ನಾಗರಂಜಿತ, nāgarāṅjita. Name of a vṛitta. 205.  
 ನಾಂದಿ, nāndi. A prayer or eulogium at the com-  
 mencement of a work. p. 16, note.  
 ನಾಮಾಂಕ, nāmāṅka. Under this appellation  
 the kāmāṅga appears in Rb.  
 ನಿಜ, nija. A short syllable. 42. 43.  
 ನಿಧಿ, nidhi. The number 9. 166. 170. 173. 196.  
 ನಿರುಪಮ, nirupama. Name of a vṛitta. 153.  
 ನೀತಿಕೆ, nītikē (gṛitikē?). Name of a vṛitta. 145.  
 ನೀಲಕಂಠ, nilakaṇṭha. Sign for a long letter.  
 89.

ನೀಲಕಂಠಂ, nilakanṭham. The Canarese foot  
— — —, p. 97.

ಪೌಂಕಜ, paikaja. Name of a vṛitta. 220.

ಪಂಕ್ತಿ, paṅkti. Name of a type of metres. p.  
23. 126-131.

ಪಂಚಟಾಮರ, pañcāṣāmara. Name of a vṛitta.  
187.

ಪಕ್ಷ, paksha. The number 15. 201. 210. 211.

ಪಣವಕ, paṇavaka. Name of a vṛitta. 126.

ಪದ, pada. Verse. 37. 71 (rule). 240.

ಪದ, pada. Verse-quarter. 27. 117. 135. 171.  
174. 180. 184. 200. 214. 217. 222. 233.  
234. 238. 253. 285. 293. 294. 302. 343.

ಪದ, pada. Verse-line. 314. 321. 322. 323.  
325. 326. 328. 330. 335-337.

ಪದಚತುರ್ದರ್ಧ, padacaturrūdhva. Name of a  
vṛitta. 248.

ಪದ್ಮಭವಗಣ, padmabhavagaṇa. A class of pure  
Canarese feet. 312.

ಪದ್ಮಿನೀಮಿತ್ರ, padminimitra. The number 12.  
213.

ಪನ್ನಗರಾಜ, pannagarāja. The number 1. 295.

ಪಯಸ್, payas. The foot — — —, 95. 170. 189.

ಪರಮೆ, paramē. Name of a vṛitta. 78.

ಪರಹಿತಂ, parahitam. The Can. foot — — —.  
p. 96.

ಪರಿವರ್ಧನಿಷ್ಠಪದಿ, parivardhinishatpadi. 316.  
334-336.

ಪಲಾಟದಳ, palāṣaḍaḷa. Name of a vṛitta. p.  
51, note.

ಪಲ್ಲವ, pallava. Refrain. 37.

ಪವನ, pavana. The foot — — —, 75. 100. 128.  
163. 196. 218. 227.

ಪವಮಾನ, pavamāna. The foot — — —, 148. 233.

ಪಾದ, pāda. Verse-quarter. 41. 61; the vṛitta-  
headings. 100. 107. 130. 134. 147. 188.  
224. 239. 240. 250. 252. 289. 291. 300.

ಪಾದ, pāda. Verse-line. 313. 227. 329. 330.  
332-334. 337. 338.

ಪಾದಪಾಟನ, pādapaṣāna. The foot — — —, 123.  
130-134.

ಪಾವಕ, pāvaka. The foot — — —, 77. 120. 134.  
150. 151. 180. 181. 194. 237. 238. 241.

ಪಾವನ, pāvana. Name of a vṛitta. 77.

ಪಿರಿ ಅಕ್ಕರ, piri akkara. Name of a pure Can.  
metre. 302.

ಪುಟ, puṭa. Name of a vṛitta. 159.

ಪುರ, pura. The foot — — —, 227.

ಪುರ, pura. The number 3. 183. 224. 283.  
285. 287. 298. 307.

ಪುರಮಥನ, puramathana. Sign for a long letter.  
234.

ಪುರಮಥನಂ, puramathanam. The Can. foot  
— — —, p. 97.

ಪುರಾರಿ, purāri. The Mora-feet — — —, 283.

ಪುರುಷೂತಗಣ, puruṣūtagaṇa. A class of Ra-  
gaḷe gaṇas of five Moras. 269.

ಪೃಥ್ವಿ, pṛithvi. Name of a vṛitta. 189.

ಪೈಶಚಿಕ, paśācika. One of the mother lan-  
guages, counting as a half only. p. 22.  
(Only Re. reads caturbhāṣhē instead of 3½.)  
ಫೇಡೆ ಅಲರ, pūḍē alara (i. e. the belly-flowered,  
Vishṇu). A class of pure Can. feet. 306.

ಪ್ರಕೃತಿ, prakṛiti. Name of a type of metres.  
p. 23. 206-209.

ಪ್ರತಿಷ್ಠೆ, pratishṭhē. Name of a type of metres.  
p. 23. 79-85.

ಪ್ರಭಾತ, prabhāta. Name of a vṛitta. 165.

ಪ್ರಮಥಾಧಿಪಂ, pramathādhipam. The Can. foot  
— — —, p. 97.

ಪ್ರಮಾಣಿಕ, pramāṇika. Name of a vṛitta. 114.

ಪ್ರವರ, pravara. Name of a vṛitta. 75.

ಪ್ರವರಾಕ್ಷರ, pravārākshara. Name of a vṛitta.  
158.

ಪ್ರಸ್ತಾರ, prastāra. Arrangement of syllables  
to obtain feet and combinations of feet. 30.  
31. 202. 297. 298. 341. 346.

ಪ್ರಹರಣಕಾಲಿತ, praharaṇakalita. Name of a  
vṛitta. 172.

ಪ್ರಾಕೃತ, prākṛita. One of the mother langua-  
ges. p. 22.

ಪ್ರಾಸ, prāsa. Alliteration. 15. 41-66. 63.

ಪ್ರೇಮ, prema. Name of a vṛitta. 85.

ಪ್ರೇಮ, prema. Name of a vṛitta. 91.

ಬತ್ತೀಸ, battīsa (Hindusthānī). The number  
32. 338.

ಬಾಣ, bāṇa. The number 5. 131. 164. 218.  
285. 287.

ಬಿಣ್ಣು, biṇṇu (i. e. heavy). A long syllable.  
33. 298. 342. 343.

ಬಿನ್ನ, bindu. The letter o. 27. 42. 43.

ಬಿಸರುಹಜನ್ಮಗಣ, hisaruhajanmagana. A class  
of pure Canarese feet. 310.

ಬಿಸರುಹೋದಭವಗಣ, bisaruhodbhavagana. A  
class of pure Canarese feet. 299.

ಬೃಹತಿ. brīhati. Name of a type of metres. p. 23. 117-125.

ಬೃಹತಿ. brīhati. Name of a vṛtta. 125.

ಬೊಮ್ಮಂ, bōmmam (i. e. brahman). The Can. foot ——. 308.

ಬ್ರಹ್ಮಗಣ, brahmagāṇa. A class of pure Can. feet. p. 96. p. 114.

ಬ್ರಹ್ಮಾ, brahmā. The Can. foot ——. p. 96.

ಭ, bha. The foot ——. 24. 29. 34. 35. 147. 172.

ಭದ್ರಕ, bhadraḥ. Name of a vṛtta. 120.

ಭದ್ರಕ, bhadraḥ. Name of a vṛtta. 211.

ಭವ, bhava. Sign for a long syllable. 108. 222.

ಭಾನು, bhānu. The foot ——. 132. 163. 171. 174. 181. 198. 227. 233. 236.

ಭಾನು, bhānu. The number 12. 327.

ಭಾಮಿನಿಷಟ್ಟದಿ, bhāminishatpadi. Name of a pure Canarese metre. 316. 330-333.

ಭಾಷಾಜಾತಿ, bāshājāti. The 56 various daughter-languages. p. 22.

ಭಾಸ್ಕರ, bhāskara. The foot ——. 200. 206.

ಭಾಸ್ಕರ, bhāskara. The number 12. 184.

ಭುಜಂಗಪ್ರಯಾತ, bhujaṅgaprayāta. Name of a vṛtta. 149.

ಭುಜಂಗವಿಜೃಂಭಿತ, bhujaṅgavijṛimbhita. Name of a vṛtta. 224.

ಭುಜಂಗಶಿಶುಪದ, bhujaṅgāśiśupada. Name of a vṛtta. 122.

ಭುಜಂಗಶಿಶುಪರಿ, bhujaṅgāśiśupari. Name of a vṛtta. 122.

ಭುಜಂಗಶಿಶುಸ್ಥಿತ, bhujaṅgāśiśusthita. Name of a vṛtta. 122.

ಭುಜಗ, bhujaga. The number 1. 307.

ಭುಜಗಧಾರಿ, bhujagadhāri. The Canarese foot ——. p. 97.

ಭುಜಗಪಕ್ಷಗಣ, bhujagapakshagāṇa. A class of pure Canarese feet. 300. 307.

ಭೂ, bhū. The foot ——. 99. 126. 177.

ಭೂತ, bhūta. The number 5. 130. 221.

ಭೂತಗಣೇಶ, bhūtagaṇeśa. Sign for a long syllable. 221.

ಭೂತಾಗ್ರಣಿ, bhūtāgrāṇi. The Can. foot ——. p. 97.

ಭೂಮಾಲೆ, bhūmālē. Name of a vṛtta. p. 40, note.

ಭೂಮಿ, bhūmi. The foot ——. 35. 76. 85. 140. 207. 215.

ಭೋಗಷಟ್ಟದಿ, bhogashatpadi. Name of a pure Canarese metre. 316. 326-329.

ಭ್ರಮರವಿಲಸಿತ, bhramaravilasita. Name of a vṛtta. 138.

ಮ, ma. The foot ——. 24. 29. 34. 35. 122.

ಮಂಗಲಿಕೆ, māṅgalikē. Name of a vṛtta. p. 48, note.

ಮಂಗಲ, māṅgala. Name of a vṛtta. 185.

ಮಂಜುಭೂಷಿಣಿ (? ಮಂಜುಭೂಷಿಣಿ), māṅjubhūshīṇi (? māṅjubhūshīṇi). Name of a vṛtta. 169.

ಮಖರಿಸ್ತ, makharipu. The Mera-foot ——. 283.

ಮಣಿಗಣನಿಕರ, maṇigāṇanikara. Name of a vṛtta. 178.

ಮಣಿರಂಗ, maṇiraṅga. Name of a vṛtta. 130.

ಮಣಿವಿಭೂಷಣ, maṇivibhūshāṇa. Name of a vṛtta. 180.

ಮತ್ತ, matta. Name of a vṛtta. 128.

ಮತ್ತಮಯಾರ, mattamayāra. Name of a vṛtta. 170.

ಮತ್ತಾಕ್ರಿದೆ, mattākriḍē. Name of a vṛtta. 215.

ಮತ್ತೇಭ, mattebha. See mattebhavikriḍita. 230.

ಮತ್ತೇಭವಿಕ್ರಿದಿತ, mattebhavikriḍita. Name of a vṛtta. 202. 230.

ಮದಗಜ, madagaja. The number 8. 226.

ಮದನತಂದೆ, madanatandē (i. e. madana's father, in this case Vishnu). A class of pure Canarese feet. 309-311.

ಮದನಧ್ವಂಸಿ, madanadhvamsi. The Can. foot ——. p. 97.

ಮದನರಿಸ್ತ, madanaripu. The Can. foot ——. p. 97.

ಮದನವತಿ, madanavati. Name of a pure Can. metre. 68. 311.

ಮದನಹರ, madanahara. A class of pure Can. feet. 311.

ಮದನಹರ, madanahara. Sign for a long syllable. 317.

ಮಧುಮತಿ, madhumati. Name of a vṛtta. 108.

ಮಧ್ಯಮೆ, madhyamē. Name of a type of metres. p. 23. 75-78.

ಮನು, manu. The number 14. 316. 318. 321. 330. 332. 333.



ಮನ್ವರಧರ, mandharadhara. A class of pure Cīnarese feet. 310. 317.

ಮನ್ವಾಕ್ರಾಂತ, mandākṛānta. Name of a vṛitta. 188.

ಮನ್ವಾಸಿಲ, mandānila. Name of a vṛitta. 127.

ಮನ್ವಾಸಿಲ, mandānila. One of the Ragalē metres. 255. 256. 257-261.

ಮಯೂರ, mayūra. Name of a vṛitta. 124.

ಮರುತ, marut. The foot — — . 28. 121. 174. 179. 210. 224. 233. 241.

ಮರುತ, maruta. The foot — — . 105. 178. 238.

ಮರುದಿಷ್ಟ, marudishṭa. The foot — — . 251.

ಮಲ್ಲಿಕಾಮಾಲೆ, mallikāmālē. Name of a vṛitta. 194.

ಮಹಾಸ್ವಗ್ಧರ, mahāśragdharē. Name of a vṛitta. 210. 230.

ಮಹೀಶ್ವರ, mahīśvara. The number 16. 198.

ಮಾನವಕ, mānavaka. Name of a vṛitta. 113.

ಮಾನಿಕ್ಯ, mānikya. Name of a vṛitta. 141.

ಮಾತ್ರಾಗಣ, mātrāgaṇa. Mora-feet. 254-339.

282-284. (p. 75, No. 242, there ought to be "Moras and feet" instead of "Mora-feet," to do justice to the author of that sentence).

ಮಾತ್ರಾಚಂದ್ರ, mātrācandas. Mora-metres. 250-253.

ಮಾತ್ರಾಪಿಂಡ, mātrāpīṇḍa. p. 130, note 5.

ಮಾತ್ರಾರ್ಯ, mātrāryē. p. 23. Cf. āryē.

ಮಾತ್ರ, mātrē. A Mora, i.e. the quantity of a short syllable. 53. 250. 251. 254-256. 285. 286. 288. 289. 293. 294. 315. 316. 320-322. 324. 325. 327-338.

ಮಾರಹರ, mārahara. Sign for a long syllable. 88.

ಮಾರುತ, māruta. The foot — — . 33. 127. 180. 183. 189. 198. 200.

ಮಾರುತೇಷ್ಟ, māruteshṭa. The foot — — . 136.

ಮಾರ್ತಾಂಡ, mārtaṇḍa. The number 12. 199.

ಮಾಲಾವೃತ್ತ, mālāvṛitta. A class of Samavṛittas of 30 and 31 syllables. p. 23. 232-235.

ಮಾಲಿನಿ, mālīni. Name of a vṛitta. 177.

ಮುಕುರ, mukura. Name of a vṛitta. 97.

ಮುಕುಳ, mukula. Name of a vṛitta. 97. 98.

ಮುನಿ, muni. The number 7. 167. 227.

ಮುನಿಮತ, munimata. Name of a vṛitta. 227.

ಮುನಿಮನ, munimana. Name of a vṛitta. 227.

ಮುರರಿಪು, muraripu. The Can. foot — — — . p. 96. 308.

ಮುರಹರ, murahara. The Can. foot — — — . p. 96.

ಮುರಾಂತಕ, murāntaka. Sign for a short syllable. 29.

ಮೃಗಧರ, mṛigadhara. The number 1. 229.

ಮೃಗಸೇತ್ರ, mṛiganetra. Name of a vṛitta. 82.

ಮೃದುಸೇತ್ರ, mṛidunetra. Name of a vṛitta. p. 28, note.

ಮೇಘವಿಸ್ಫುರ್ಜಿತ, meghavisphūrjita. Name of a vṛitta. 199.

ಯ, ya. The foot — — . 24. 29. 34. 35. 93. 242.

ಯತಿ, yati. Caesura. 39. 126, seq. 308.

ಯತಿ, yati. = muni, i.e. 7? or 8? 189.

ಯುಕ್, yuk. Even line. 251.

ಯುಗ, yuga. The number 4. 128. 221. 222. 229.

ಯುಗ್ಮ, ಯುಗ್ಮ, yugma, yugmē. Even line. 242. 285.

ಯೋಗಾಕ್ಷರ, yogākshara. Consonants of conformity or suitableness (for alliteration) i.e., here, identical consonants (? samyogākshara generally denotes consonants of a group or compound consonants). 54. Cf. sambandhākshara.

ರ, ra. The foot — — . 24. 29. 34. 35. 107. 118. 147.

ರಗಲೆ, ragalē. (i.e. raghatē). A class of Mora-feet metres. 254-281.

ರಘುಲೆ, raghatē (= ragalē). p. 23. 254-281.

ರತಾಂತ, ratānta. Name of a vṛitta. p. 27, note.

ರಥೋದ್ಧತೆ, rathodddhatē. Name of a vṛitta. 136.

ರನ್ಧ್ರ, randhra. The number 9. 129. 147. 208.

ರವಿ, ravi. The foot — — . 28. 133. 154. 206. 241.

ರವಿ, ravi. The number 12. 209. 295. 316.

ರವಿಪ್ರಭೆ, raviprabhē. Name of a vṛitta. 238.

ರಸ, rasa. The number 6. 136. 290. 299. 300.

ರಾಜ, rāja. The number 16. 248. 316.

ರಾವಣಕರ, rāvaṇakara. The number 20. 248.

ರುಚಿರ, ruçira. Name of a vṛitta. 163.

ರುದ್ರ, rudra. Sign for a long syllable. 87. 131. 140. 163.

ರುದ್ರ, rudra. The number 11. 203. 204.



ರುದ್ರ, rudra. Name of a class of pure Canarese feet. 297. p. 97. 305.

ಲ, la. Sign for a short syllable. 24. 29. 86.

90. 113. 134. 136-138. 172. 173. 189. 203.

214. 224. 227. 236-238. 241. 251.

ಲಗಕ್ರಿಯೆ, lagakriyē. A kind of computation. 344.

ಲಘು, laghu. A short syllable. 25. 28-34.

230. 241. 244. 290. 298. 341. 343.

ಲಘು, laghu. A Mora. 318. 319. 322. 323. 327. 331. 334.

ಲಯ, laya. Tempo. 120.

ಲಯಗ್ರಾಹಿ, layagrāhi. Name of a vṛtta. 143.

ಲಯಗ್ರಾಹಿ, layagrāhi. Name of a Canarese Samavṛtta of 30 syllables. 276.

ಲಲಿತ, lalita. Name of a vṛtta. 217.

ಲಲಿತಗತಿ, lalitagati. Name of a vṛtta. 209.

ಲಲಿತಪದ, lalitapada. Name of a vṛtta. 155.

ಲಲಿತಪದ, lalitapada. Name of a vṛtta. 183.

ಲಲಿತಪದ, lalitapada. Name of one of the Mālavṛttas. 233.

ಲಲಿತೆ, lalitē. One of the Ragalē metres. 255.

256. 262-264.

ವಂಶಸ್ಥ, vaṁśastha. Name of a vṛtta. 150.

ವಕ್ರ, vakra. A long syllable (see kūṅku). 33.

ವನಜ, vanaja. Name of a vṛtta. 121.

ವನಜದಳ, vanajadala. Name of a vṛtta. 192.

ವನಜಸಂಭವಗಣ, vanajasambhavagaṇa. A class of pure Canarese feet. 305.

ವನಮಂಜರಿ, vanamañjari. Name of a vṛtta. 205.

ವನಮಂಜರಿ, vanamañjari. Name of a vṛtta. 212.

ವನಮಯೂರ, vanamayūra. Name of a vṛtta. 174.

ವನರುಹೋದರಗಣ, vanaruhodaragaṇa. A class of pure Canarese feet. 305.

ವನಲತೆ, vanalātē. Name of a vṛtta. 226.

ವನವಲ್ಲರಿ, vanavallari. Name of a vṛtta. 205.

ವರ್ಗ ಅಕ್ಷರ, varga akkara. Classified consonants. 55.

ವರ್ಗಪ್ರಾಸ, vargaprāsa. A kind of alliteration. 51. 55-57.

ವಸಂತತಿಲಕ, vasantatilaka. A kind of vṛtta. 171.

ವಸು, vasu. The number 8. 165. 189. 194. 214.

ವಹ್ನಿ, vahni. The foot — — —. 32. 86. 117. 120. 252.

ವಹ್ನಿ, vahni. The number 3. 285.

ವಾತ, vāta. The foot — — —. 35. 191. 221.

ವಾಯು, vāyu. The foot — — —. 32. 36. 119. 131. 170. 194. 241.

ವಾರಿಜರಿಪು, vārijaripu. The foot — — —. 241.

ವಾರುಧಿ, vārudhi (vārdhi). The number 4. 175.

ವಾರ್ತಿಕಷಟ್ಪದಿ, vārtikashatpadi = vārdhikashatpadi. 337.

ವಾರ್ಧಿ, vārdhi. The number 4. 149. 298.

ವಾರ್ಧಿಕಷಟ್ಪದಿ, vārdhikashatpadi. Name of a pure Canarese metre. 316. 337. 338.

ವಾರ್ಧಿಕೃಷಟ್ಪದಿ, vārdhikṛshatpadi = vārdhikashatpadi. 337. 338.

ವಿಕ್ರೇತಿ, vikṛiti. Name of a type of metres. p. 23. 214-216.

ವಿಚಿತ್ರ, viçitra. Name of a vṛtta. 95.

ವಿಚಿತ್ರ, viçitra. Name of a vṛtta. 100.

ವಿಚಿತ್ರ, viçitra. Name of a pure Canarese metre. 300. 301.

ವಿಚಿತ್ರಲಲಿತ, viçitralalita. Name of a vṛtta. 179.

ವಿಜಯಾನಂದ, vijayānanda. Name of a vṛtta. 186.

ವಿಡಳಿತವನರುಹ, vidalitavanaruha. Name of a vṛtta. 223. cf. p. 60, note 4.

ವಿದ್ಯಾಧರ, vidyādhara. The number 12. 295.

ವಿದ್ಯುನ್ಮಾಲೆ, vidyunmālē. Name of a vṛtta. 111.

ವಿದ್ರುಮ, vidrūma. = vinūta. p. 38, note.

ವಿಧು, vidhu. The foot — — —. 233.

ವಿನಮ್ರ, vinamra. Name of a vṛtta. 102.

ವಿನುತ, vinuta. Name of a vṛtta. 123.

ವಿನುತಪ್ರಾಸ, vinutaprāsa. Name of an alliteration. 51. 52.

ವಿಪರ್ಯಾಸ, viparyāsa. Reverse, change. 54. 239. 254.

ವಿಪುಲೆ, vipulē. Name of a Mora-feet metre. 289-294.

ವಿಭಟಿ, vibhāti. Name of a vṛtta. 104.

ವಿಯತ, viyat. The foot — — —. 200.

ವಿರತಿ, virati. Caesura. 195. 210. etc.

ವಿರಾಮ, virāma. Caesura. 132-135. 149. 153. 155. 158. etc.

ವಿರಾಮ, virāma. Name of a vṛtta. 102.

ವಿಲೋಮ, viloma. See anuloma.

ವಿಶ್ರಮ, viśrama. Caesura. 131. 136. 150. 151. 167. 173. etc.

ವಿಶ್ರಮಣ, viśramaṇa. Caesura. 137. 164. 176. etc.

ವಿಶ್ರಾಂತ, *visrānta*. Caesura. 168.  
 ವಿಶ್ರಾಮ, *visrāma*. Caesura. 140. 161. 207, etc.  
 ವಿಷಮವೃತ್ತ, *vishamavṛtta*. p. 22. 240-249.  
 ವಿಷಯ, *vishaya*. The number 5. 283. 287. 311.  
 ವಿಷ್ಣುಗಣ, *vishṇugana*. A class of pure Can. feet. 297. p. 96. 302. p. 114.  
 ವಿಸರ್ಗ, *visarga*. The aspirate ḡ. 27. 42. 43.  
 ವೃತ್ತ, *vṛtta*. p. 23. 71-249. 342-346. Number of Samavṛttas, 229; those chiefly used in Canarese, 230; jāti samavṛttas, 233. 234. 276. 308. 309.  
 ವೃಷಭಪ್ರಾಸ, *vṛṣabhaprāsa*. A kind of alliteration. 42. 43. 46.  
 ವೃಷಭಲಕ್ಷ್ಯಂ, *vṛṣabhalakṣyam*. The Can. foot — — — —. p. 97.  
 ವೈಕುಂಠ, *vaikunṭha*. Sign for a short syllable. 215.  
 ವೈತಾಳ, *vaitāli*. Name of a Mora-metre. 251.  
 ವೈತಾಳಿಕೆ, *vaitālikē*. Name of a Mora-metre. 250. p. 75.  
 ವೈಶ್ವದೇವಿ, *vaiśvadevi*. Name of a vṛtta. 161.  
 ವೈಶ್ವನರ, *vaiśvānara*. The foot — — —. 191.  
 ವ್ಯಂಜನ, *vyanjana*. A consonant. 27. 42. 43.  
 ವ್ಯೋಮ, *vyoma*. The foot — — —. 28. 33. 84. 88. 96. 113. 132. 133. 140. 151. 170. 171.  
 ಶಂಕರಗಣ, *śaṅkaragana*. A class of pure Can. feet. 306. 309.  
 ಶಂಖಾವೃತ್ತ, *śaṅkhāvṛtta*. This may mean the form of the *dandaka* mentioned in Weber p. 410; it is simply mentioned p. 23.  
 ಶಕ್ವರಿ, *śakvari*. Name of a type of metres. p. 23. 171-176.  
 ಶತಮಯಿ, *śatamakha*. The foot — — —. 154. 236.  
 ಶರ, *śara*. The number 5. 168. 184. 221. 238. 285.  
 ಶರಧಿ, *śaradhi*. The number 4. 319.  
 ಶರಭಪ್ರಾಸ, *śarabhaprāsa*. A kind of alliteration. 24. 43. 47.  
 ಶರಪಟ್ಟಿ, *śarashatpadi*. Name of a pure Can. metre. 316. 317-321.  
 ಶರ್ವ, *śarva*. Sign for a long syllable. 200.  
 ಶರ್ವಂ, *śarvam*. The Mora-foot — —. 283.  
 ಶರ್ವಣ, *śavarṇa*. The letter śa. 57.  
 ಶಶಾಂಕ, *śaśāṅka*. The foot — — —. 28. 194. 203. 221.

ಶಶಿ, *śaśi*. The foot — — —. 32. 35. 113. 128. 180. 217. 233. 241.  
 ಶಶಿ, *śaśi*. The number 1. 287. 283.  
 ಶಶಿಕಾಂತ, *śaśikānta*. Name of a vṛtta. 94.  
 ಶಶಿಪುರ, *śaśipura*. This word was thought by the editor to be a sign, though an obscure one, for the Mora-foot — — — —; but it is to be separated, the *śaśi* being=1, the *pura*=3. 283.  
 ಶಾಂತಪೂರ್ವಪ್ರಾಸ, *śāntapūrvaprāsa*. A kind of alliteration. 54.  
 ಶಾಂತಪ್ರಾಸ, *śāntaprāsa*. A kind of alliteration. 51. 55.  
 ಶಾರ್ದೂಲ, *śārdūla*=*śārdūlavikṛdita*. 220.  
 ಶಾರ್ದೂಲವಿಕ್ರೀಡಿತ, *śārdūlavikṛdita*. Name of a vṛtta. 200. 230.  
 ಶಾಲಿನಿ, *śālini*. Name of a vṛtta. 92.  
 ಶಾಲಿನಿ, *śālini*. Name of a vṛtta. 140.  
 ಶಿಖರಿಣಿ, *śikharini*. Name of a vṛtta. 190.  
 ಶಿಖಿ, *śikhi*. The foot — — —. 33. 231.  
 ಶಿಖಿಬ್ರಜ, *śikhibraja*. The number 3. 300.  
 ಶೀತಕರ, *śītakara*. The foot — — —. 94. 102. 127. 181. 182. 193. 203. 221. 222. 232. 236.  
 ಶುಭಾನಂತ, *śubhānanta*. Name of a vṛtta. 115.  
 ಶೂಲಧರಂ, *śūladharam*. The Can. foot — — — —. p. 97. 308.  
 ಶೃತಾನಂತ, *śṛtānanta*, *śṛitānanta*, *śṛitānanda*. Name of a vṛtta. 115.  
 ಶೈಲ, *śaila*. The number 7. 140. 154. 219.  
 ಶ್ಯಾಮಾಂಗ, *śyāmāṅga*. Name of a vṛtta. 76.  
 ಶ್ರೀ, *śrī*. Name of a vṛtta. 72.  
 ಶ್ರೀ, *śrī*. Name of a vṛtta. 146.  
 ಶ್ರೀಕಾರ, *śrīkāra*. The term of *śrī*. p. 12, note.  
 ಶ್ರೀಪತಿ, *śrīpati*. The Can. foot — — —. p. 96.  
 ಶ್ರೀವಿಲಾಸಿನಿ, *śrīvilāsini*. Name of a vṛtta. p. 37, note.  
 ಶ್ಲೋಕ, *śloka*. 242-246. 253.  
 ಶ್ವಾಸನ, *śvasana*. The foot — — —. 202.  
 ಶಾಪ್ತದಿ, *śatpadi*. Name of a pure Canarese metre. p. 23. 68. 313-338.  
 ಶಾಪ್ತತ್ವಯ, *śatpratyaaya*. Six kinds of calculations. 340-346.  
 ಶವರ್ಣ, *shavarṇa*. The letter sha. 57.  
 ಸಾ, *sa*. The foot — — —. 24. 29. 34. 35. 106. 118.

ಸಂಕೀರ್ಣ, ಸಂಕೀರ್ಣಕ, saṅkīrṇa, saṅkīrṇaka.

Name of a Mora-foot metre. 282. 292.

ಸಂಕ್ರೃತಿ, saṅkr̥ti. Name of a type of metres. p. 23. 217-220.

ಸಂಖ್ಯಾಸ, saṅkhyāsa. A kind of computation. 345.

ಸಂಸ್ಕೃತ, saṁskṛta. Sanscrit. p. 22.

ಸಮಲ, sadamala. Name of a vṛtta. 100.

ಸಮವೃತ್ತ, samavṛtta. p. 22 71-234. 228. 232. Cf. vṛtta.

ಸಮೀಪವಾಸ, samīpaprāsa. A kind of alliteration. 51. 57-59.

ಸಮೀರಣ, samīraṇa. The foot ೦೦— . 234.

ಸಮ್ಯಂಧಾಕ್ಷರ, sambandhākṣhara. Perhaps identical with yogākṣhara. 53.

ಸರಗ, saraga. Name of a vṛtta. 107.

ಸರಸಿಜಭವಗಣ, sarasijabhavagaṇa. A class of pure Canarese feet. 297.

ಸರಸಿಜೋದರಗಣ, sarasijodaragaṇa. A class of pure Canarese feet. 303.

ಸರಸಿರುಹ, sarasiruha. Name of a vṛtta. 90.

ಸರಸಿಋಗಣ, sarasirūgaṇa. The foot ೦೦೦ of the Sisa. 269.

ಸರಳ, sarāḷa. Name of a vṛtta. 105.

ಸರಳ, sarāḷa. Name of a vṛtta. 227.

ಸರೋಜರಿಪು, sarōjaripu. The foot —೦೦. 174.

ಸರೋರುಹಮಿತ್ರ, sarōruhamitra. The foot ೦—೦. 238.

ಸರ್ವವಿಷಯಭಾಷಾದಿ, sarvaviṣayabhāṣhādi. 70. 281. 296.

ಸರ್ವವಿಷಯಭಾಷಾಜಾತಿ, sarvaviṣayabhāṣhājāti. p. 22. p. 23, note 2.

ಸಲಿಲ, salila. The foot ೦— . 179.

ಸವರ್ಣ, savarna. The letter sa. 57.

ಸಾಂದ್ರಪದ, sāndrapada. Name of a vṛtta. 142.

ಸಿಂಗಪ್ರಾಸ, siṅgaprāsa. A kind of alliteration. 43. 44.

ಸೀಸ, sīsa (sisapadya). 269-271.

ಸುನಾಮ, sunāma. Name of a vṛtta. 109.

ಸುಂದರ, sundara. Name of a vṛtta. 167.

ಸುಪ್ರತಿಷ್ಠ, supratisthā. Name of a type of metres. p. 23. 86-91.

ಸುವ್ರಾಸ, suprāsa (vinutaprāsa). A kind of alliteration. 54.

ಸುಮಾಲತಿ, sumālati. Name of a vṛtta. 116.

ಸುಮುಖಿ, sumukhi. Name of a vṛtta. 144.

ಸುರ, sura. The foot ೦೦೦. 78. 120. 217. 233. 234. 241.

ಸುರ, sura. The number 1. 295.

ಸುರಗಣ, suragaṇa (?). p. 109.

ಸುರಂಗಕೇಸರ, suraṅgakesara. Name of a vṛtta. 181.

ಸುರತರು, surataru. Name of a vṛtta. 83.

ಸುರಸ, surapa. The foot ೦೦೦. 198. 241.

ಸುರಪಂ, surapam. The Can. foot ೦೦— . p. 96.

ಸುರಪುರ, surapura. The foot ೦೦೦. 153. 178. 196. 215. 217. 218. 221. 224. 227.

ಸುಲಭ, sulabha. Name of a vṛtta. 108.

ಸುಲಲಿತ, sulalita. Name of a vṛtta. 99.

ಸೂತ್ರ, sūtra. 342. 345.

ಸೂರ್ಯ, sūrya. The foot ೦—೦. 32. 81. 233. 242.

ಸೈತುಗರೆ, saitugere (i. e. straight line). The sign for a short syllable (cf. ṛiju). 25.

ಸೈನಿಕ, sainika. Name of a vṛtta. 134.

ಸೈಯ ಅಕ್ಷರ, say akkara. A short syllable. 26.

ಸೋಮ, soma. The foot —೦೦. 91. 238.

ಸೋಮೇಶ್ವರ, someśvara. Sign for a long syllable. 171.

ಸೌಂದರ, saundara. Name of a vṛtta. 80.

ಸೌಂದರ, saundara. Name of a vṛtta. 176.

ಸೌಂದರ, saundara. Name of a vṛtta. 216.

ಸೌಂದರಿ, saundari. Name of a vṛtta. 167.

ಸ್ಕಂದಕ, skandhaka (kanda). p. 23, note 2.

ಸ್ವಗಧರೆ, sragdharē. Name of a vṛtta. 207. 230.

ಸ್ವಗವಿಣಿ, sragvini. Name of a vṛtta. 152.

ಸ್ವರ, svara. A vowel. 54.

ಸ್ವರ್ಗ, svarga. The foot ೦೦೦. 83.

ಸ್ವಾಗತ, svāgata. Name of a vṛtta. 138.

ಹಂಸಕ, hamsaka. Name of a vṛtta. 197.

ಹಂಸಕೇಳಿ, hamsakeli. Name of a vṛtta. 157.

ಹಂಸಗತಿ, hamsagati. Name of a vṛtta. 214.

ಹಂಸಪದ, hamsapada. Name of a vṛtta. 222.

ಹಂಸಮತ್ತ, hamsamatta. Name of a vṛtta. 157.

ಹಂಸಮಾಲೆ, hamsamālē. Name of a vṛtta. 110.

ಹಂಸಿ, hamsi. Name of a vṛtta. 157.

ಹಯಪ್ರಾಸ, hayaprāsa. A kind of alliteration.

ಹಯತತಿ, hayatati. The number 7. 172.  
 ಹಯನಿಕರ, hayanikara. The number 7. 207.  
 ಹಯವ್ರಾತ, hayavrāta. The number 7. 212.  
 ಹರ, hara. Sign for a long syllable. 102. 105.  
 112. 127. 139. 164. 170. 174. 179. 183. 236.  
 ಹರ, hara. The number 11. 214. 224.  
 ಹರಗಣ, haragaṇa. A class of pure Canarese  
 feet. 311.  
 ಹರಿ, hari. Sign for a short syllable 88. 91. 191.  
 ಹರಿ, hari. The number 8. 224. 226.  
 ಹರಿಗಣ, harigaṇa. A class of pure Canarese  
 feet. p. 108. 311.  
 ಹರಿಣೀಪ್ತ, hariṇīpluta. Name of a vṛtta. 191.

ಹರಿವ್ರಾಸ, hariprāsa. A kind of alliteration. 42.  
 ಹರಿವರ, harivara. Name of a vṛtta. p. 26, note.  
 ಹಲಮುಖಿ, halamukhi, halāmukhi. Name of a  
 vṛtta. 118.  
 ಹಲಯುದ್ಧ, halāyudha = halamukhi. 118.  
 ಹಿಮಕೃತ್, himakṛit. the foot — 188.  
 ಹಿಮಾಂಶುಶೇಖರ, himāṃśuśekhara. Sign for a  
 long syllable. 198.  
 ಹುತವಹ, hutavaha. The foot — 210.  
 ಹುತಾಶನ, butāśana. The foot — 173. 180.  
 203.  
 ಹೃದಯೇಷಮ, hṛidayeṣam. The Canarese foot.  
 188 — p. 96.

## INDEX TO THE PREFACE, ESSAY AND ADDITIONS.

- |                       |                        |                        |                           |
|-----------------------|------------------------|------------------------|---------------------------|
| anṅa 8.               | adriṣa appa 67.        | abhidhānaratnamālā     | ambuliḡe ṣannamallī-      |
| anṅajanmāntaka 14.    | adri 6. 15.            | 15 22. 23. 38. 45.     | ṣa 79.                    |
| anṅhri 15.            | advaitavādi 37. 38.    | abhidhānārtha 35.      | ambusambhava 18.          |
| akalaṅka candra 44.   | advaitānanda 66.       | abhinava keśi 33. 61.  | ambē (town) 132.          |
| akalaṅka bhutṭa 35.   | adhokshaja 17.         | abhinava jūda 35.      | ayodhyāpura 76.           |
| 41.                   | anantapāla ṅcipāla 32. | abhinavatāmarasa 11.   | arundhatī 18.             |
| akalaṅka svāmi 41.    | 46.                    | 12.                    | arka 14. 15.              |
| akārādinighaṇṭu 42.   | anala 13.              | abhinava pampa 12.     | argala deva 29. 41.       |
| akkara 8. 22. 23. 47  | anādivṛṣhabha 31.      | 38. 41. 42. 44. 45.    | 42. 47.                   |
| 134.                  | animisha 14.           | (132.)                 | artha 14.                 |
| akkarikē 5. 8.        | anila 14.              | abhinava purandara     | ardhasamavṛtta 7.         |
| aksharagaṇa 15.       | anubhavarasāyana 77.   | 71.                    | 13.                       |
| aksharaśhandas 9. 22. | anubhavaśikhāmaṇi      | abhinava bālasarasva-  | arhat 22.                 |
| aksharamālā 80. 133.  | 55. 72                 | ti māṅgarāja 35.       | arhant vṛṣhabha 34.       |
| akhaṇḍeśvaravaṇana    | anubhavasāra 66.       | abhinava māṅgarāja     | allama deva, -prabhu      |
| 70.                   | anubhavāmṛita 70.      | 25. 35.                | 31. 58. 68.               |
| agastya 68.           | anumisha 31. 58. 69.   | abinava sarvavarma     | allasāni pēddanna 63.     |
| agendra 15.           | anusṭubh 9             | 36. 40.                | avatāraśiṣhya 72.         |
| aggala deva 29. 41.   | anusvāra 14.           | abhimanyukālaga 38.    | avitatha 10. 12.          |
| 42.                   | anekahjanūr 52. 55.    | 72.                    | aśoka rāja 28.            |
| agni 13. 14.          | anekākshara 18.        | amara 14.              | aśvalalita 11.            |
| ācyuta 19.            | anda 8.                | amarakosha 15. 35. 38. | aṣṭi 10.                  |
| ācyuta rāja 59. 62.   | andhra 7. 8. 18.       | 45.                    | asaga 42.                 |
| āja 17.               | annadānīśa desika 69.  | amaragaṇa 55.          | asambādha 11.             |
| ājagaṇa 19.           | apabhramśa 7. 8.       | amaragunḍa 33. 46.     | aliya bijjala 28. 48. 49. |
| ājane 17.             | aparājita 11.          | amarapura 71.          | āṅgīrasa āyāśya pra-      |
| ājapura 78.           | aparāla tanmanua 78.   | amalakīrti 45.         | vara 72.                  |
| ājitasena 47.         | appa (Tamiḷ poet) 57.  | amalananda 66.         | ākāśa 14.                 |
| ādi 15.               | appayya dikṣita 67     | amritānanda 42.        | ākṛiti 10.                |
| anna appa 67.         | appa kavi 61.          | amritānandi 42. 43.    | ātagliti 23.              |
| annama 71.            | appāji 63. 78.         | amoghavṛtti 45.        | āndi 52.                  |
| atijagati 10.         | abjāri 14.             | ambara 14. 15.         | ādikeśava 64.             |
| atidhṛiti 10.         | appuduvār 68.          | ambu 13.               | āditya 14. 15.            |
| atīśakvarī 10.        | abbalār 68.            | ambujabhava 18.        | ādityavarma 28.           |
| atīśāyini 11.         | abhiḡṛiti 10.          | ambujamitra 14.        | ādīnātha 42.              |
| atyashṭi 10.          | abhidhānaśeintāmaṇi    | ambudhi 15.            | ādiparva 23. 29. 89.      |
| aditijapura 14.       | 19.                    | ambunidhi 15.          | ānandatīrtha ārya 65.     |



- kumbhaja 68.  
kummaṭa durga 50.  
kurutukoṇe 72.  
kuruvatti nañješvara 69.  
kuṇaḷ 62. 63.  
kulagiri 15.  
kulaśāri, kulaśāri 56. 57. 133.  
kuliśa 14.  
kuliśadhara 14.  
kulottunga ṇoḷa 27-29. (56.) 57. 65.  
kuśa 13.  
kṣumāṅghriṇa 19.  
kṣumitalatāvellilā 10.  
kūḍal 69. 70.  
kūḍal saṅgama 33.  
kūna paṇḍya 32. 56. 57.  
kriti 10.  
krishānu 13.  
krishṇa 24. 36. 38. 49. 59, seq. 71. 73.  
krishṇapārijāta 78.  
krishṇabhaktisāra 64.  
krishṇayya, S., 78.  
krishṇa rāja of maisūr 70. 76. 77.  
krishṇa rāja of vidyānagara 41. 59. 60. 62. 63. 66. 78.  
krishṇarājabhārata 59.  
krishṇarājavirāṭa-śrīśringerisavaragunparamparā 70. 76.  
krishṇalilā 78.  
krishṇalilābhūdaya 65.  
krishṇavenṇā 50.  
krishṇarjuna dundumē 78.  
krishṇarjunasaṁvāda 71.  
kūṇendra 78.  
kedāra bhāṭṭa 9. 11-13. 15. 17.  
keraḷa 8. 31.  
ke-ari 31.  
keśava = kośi rāja.  
kośi tando 33.  
kesi rāja 24, seq. 30. seq. 36. 37. 41. 42. 47. 68. 132. 133.  
kailāsa 31. 69. 81.  
kaivalyapaddhati 66.  
kaivalyapaddhatigītā 79.  
kōṅku 14.  
kōṅku gērō 14.  
kōṅga 28. 132.  
kōṅgu 21.  
kōṅguli (kōṅgali, kōṅgaṇi) varma 26. 27.  
kōṅḷagipura 77.  
kōṅḷagu 3. 41.  
kōṅḷagūsu 68. 133.  
kōṅḷugalūr 62.  
kōṅḷakundānvaya 44. 45.  
kōṅḷagāli 32.  
kōṅḷapala 50.  
kōḷlāpura 66. 67.  
kōḷlipāki 68. 69.  
kōḷlipākisa 68.  
kōkanadavairi 14.  
kokilaka 10. 12.  
kona budha rāja 30.  
kona viṭhalbhūpati 30.  
kōmārarāmakathā 79.  
kolār 68.  
kaundī kabbe 18.  
kaundinya gotra 18.  
kaustubha 66. 67.  
krutapura 72.  
kshatriya baisarājū vengalarājū. 60.  
kshemapura 77.  
kshoṇi 13.  
kshme 13.  
khagati 11.  
khaṇara 15.  
khara 15.  
kharakara 14.  
khalindara 64.  
khalja 25.  
khāṇḍeya 48.  
ga 14. 22.  
gaṅḡagaurisamvāda 71. 76.  
gaṅḡādharma gurunātha 75.  
gaṅḡadhara bhārati 80.  
gaṅḡadhara maḍivāleśvara tūramari 56. 66. 67. 69.  
gaṅḡādhiśam 17.  
gagana 14.  
gaja 15.  
gajaga 42.  
gajavraja 15.  
gajavraṭa 15.  
gajhūkuśa 40. 42.  
gaṇa 14. 16.  
gaṇa (host) 55.  
gaṇaṇdas 9.  
gaṇanātha 31. 58. (60.)  
gaṇapati 39.  
gaṇapati rāja 28. 32. 85.  
gaṇasahasranāma 19. 27. 33. 55.  
gaṇāgrāṇi 44.  
gaṇesa 77.  
gaṇesvara (writer) 42. 43.  
gaṇḍa deva 77.  
gadagu 2. 32. 50. 59.  
gambhīrarāja 73.  
garuḍa 15. 48.  
garva vṛitta 9.  
gāthā 16.  
gāde 16.  
gāyatri 9.  
gāhā 16.  
gāde 16.  
gāyatri 9.  
gāhā 16.  
giri 14. 15.  
giriṇākāntam 17.  
giriṇātā 18.  
giriṇānātham 17.  
giriṇe 20. 51. 55.  
girisam 15.  
giti 23.  
gītike 8.  
gujjālākaṭi nāyaka 49.  
gūṇacandra baṭāra 45.  
gūṇanandi 42.  
gūṇabhadra ācārya 42.  
gūṇabhadra deva 38. 42.  
gūṇavarma 27. 36. 37. 40. 42. 47.  
gūṇāgrāṇi 19. 40.  
gūṇodayoddāma 20. 40.  
gūṇa brahmayya 32.  
gutti 50.  
gūṇa 31.  
gūbbi 56. 67. 68.  
gūṇmana 49.  
gūṇmālāpura 49.  
guru 14.  
gurjara S.  
gūṇasappē śāntayya 77.  
gūṇḡayya 58.  
gūṇa guru 33.  
gūṇesvaralīṅga 58.  
gokarṇa 31. 81.  
gōṇāl 75.  
godāvari 55.  
gopulayya 71.  
gopāl 35.  
gomāṭasāramūla 43.  
govindam 17.  
govinda guru 80.  
govindapratimē 32.  
govinda sām̐ba 72.  
govē 48. 63.  
gosala ṇannabasaveśvara 60.  
golakūṇḍē 49. 74.  
gantama 44. 72.  
gautamaḡetra 72.  
gautamadharmā 44.  
ganri 34.  
gauri (metre) 10. 11.  
gaṇḷa 8.  
grāha 14.  
gaṇ-alāḷkshikā 10.  
ṇaturāṇana 20.  
ṇaturāsyānighaṇṭu 57.  
ṇaturmukha 39.  
ṇandā sūib 58. 74.  
ṇandra 14. 22.  
ṇandragiri 48. 74.  
ṇandragutti 50.  
ṇandradhara 14.  
ṇandrapura 6.  
ṇandrapabbakārya-mūla 42. 43.  
ṇandrapabbapurāṇa 12. 29. 31. 42. 47.  
ṇandrabhaṭṭa 40. 42.  
ṇandramanji 17.  
ṇandravartman 11.  
ṇandrahāsa 43.  
ṇandrikē 11. 12.  
ṇanna ṇḍeya 49.  
ṇannapaṭṇa 68. 67. 74.  
ṇannappa ayya 75.  
ṇanna basa appa=ṇanna basava (writer).  
ṇanna basava 57. 67. 69. 78.  
ṇanna basava (writer) 79. 80. 81. 133.  
ṇannabasavapurāṇa 28. 31. 32. 33. 56. 58. 64. 74. 75. 78.  
ṇanna bhujāṅga 74.  
ṇanna rāja 48.  
ṇanna vṛishabha (basava) 79. (writer) 81.  
ṇannasaṅgamadeva prabhū 70.  
ṇanniga (ṇenniga) 51.  
ṇanniga rāja 73.  
ṇannappa 7. 133. 134.  
ṇampakamālā 12.  
ṇampā 38.  
ṇampū 39. 47. 66. 67.  
ṇarāṇa 6. 15.  
ṇaturviṭhalanātha 65.  
ṇama arasa 57. 58. 69.  
ṇama rāja 76.  
ṇamaravṛitta 61.  
ṇamūṇḍa rāja 45.  
ṇalukya (ṇalukya) 21. 26-31. 50. 51.  
ṇika vīra deśika 67. 69.  
ṇikka nañjeśa 69.  
ṇikka basava 57.  
ṇikka rāja ṇanta 72.  
ṇittaja 43.  
ṇidakhapāṇṇabhavaśāra 76.  
ṇidānanda bhārati 76.  
ṇitrascakālāga 72.



- cīdānandādvadhūta 76.  
 cīntātītaprānta 40.  
 cīntāmaṇi 22.  
 cīntāmaṇi rāja 47.  
 cēnamamma devī 72.  
 cēnniga (canniga) nā-  
 rāyaṇa 51.  
 cetojāta 14.  
 cēra 21. 27. 28. 30. 44.  
 45.  
 cēri 8.  
 cēikarūpa 11.  
 cēitanyā 62.  
 cōkka siddheśa 79.  
 cōla 27-29. 31. 56. 63.  
 132.  
 cōlapālakačaritra 27.  
 42.  
 cōlamanḍala 79.  
 cōaṇṭa 64. 72.  
 cōandana 6.  
 cōanpadi 8.  
 cōandas 7.  
 cōandombudhi 7.  
 cōandomburāṣi 19.  
 cōandovatamsa 8.  
 ja 13. 16.  
 jaṅgama 13. 32. 58.  
 68.  
 jaṅguli vtrappa 49.  
 jakkapācārya, -ārya  
 57. 67-69.  
 jagatāpi 50.  
 jagatī 9.  
 jagadeva 31.  
 jagannāthakṣhetra 66.  
 jagannātha pagoda 40.  
 jagannāthavijaya 24.  
 37-40. 43.  
 jagadvandita 11. 19.  
 jattāṅgi 49.  
 janodaya 26.  
 jambukeśvara 74.  
 jayantya 35.  
 jayasimha, jayasīṅga  
 (cāluka) 26. 27.  
 jarāsandhakālaga 77.  
 jala, jāla 13.  
 jaladharamālā 10.  
 jalaṇidhi 15.  
 jalaruhodara 17.  
 jalaśilpipallīśakunādi-  
 śakuna 79.  
 jalasambhava 17.  
 jādhācēbballi 72.  
 jātaveda, jātavedas 13.  
 jāti 7-9. 16.  
 jāmadajūārvatsa 65.  
 jina 40.  
 jinadharmā 38. 43.  
 jinapratimē 57.  
 jinamunitanaya 43.  
 jinayajñaphalodaya 45.  
 jinasena 44.  
 jinendradeva 38.  
 jineśvara 34. 38.  
 jūda 35.  
 jēṭṭingi, jēṭṭingi rāma  
 49.  
 jaina 3. 21. 22. 24. 26.  
 29. 30. 32-35. 38.  
 41-47. 50. 55. 56.  
 57. 59. 64. 72. 132.  
 jainagriha 38.  
 jainadīkṣhā 34. 38.  
 jaimini bhūrata 6. 43.  
 71.  
 jhānasambandhi 56.  
 57. 133.  
 jhānasindhu 76.  
 jvalana 14.  
 jvālē 14.  
 jōppigē 30. 74.  
 dambala 50.  
 diṇḍimavritta 9.  
 dilli 49. 50.  
 ta 13.  
 tagaḍūr 75.  
 tata 10.  
 tadbhava 47.  
 tantapura 79.  
 tantravārtika 66.  
 tanvi 19.  
 tamil, tamila 7. 28. 30.  
 31. 39. 45. 55. 56.  
 57. 58. 59. 62. 63.  
 65. 66. 68. 70. 73.  
 77. 78. 81. 132.  
 tarabet maṭha, -śāli  
 79.  
 taraja 19. 20. 22.  
 taruvaja 23.  
 talakāḍu 28. 51.  
 talakoṭē 48.  
 tāmasagunā 58.  
 tālava 8.  
 tālavritta 9.  
 tikkanna somayāji 29.  
 36. 40.  
 tigulāṇya 67.  
 tippakshi 59.  
 tibuvanatāta 52.  
 timmaṇa 59.  
 timma 59.  
 timmendra 79.  
 tiruēnāpalli 74.  
 tirupati 48. 65. 71. 74.  
 tirumarakkaḍa 56.  
 tirumalē rāya 74.  
 tirumalē śyāmappa 3.  
 24. 71.  
 tiruvalināci 56.  
 tiruvalluvan 62.  
 tiruvāṅkoḍi (Travan-  
 core) 27.  
 tiruvāṅṭa 56.  
 tiruvācaka 56.  
 tiruvālavā 56.  
 tiruvāvalūr 56.  
 tivadi 8.  
 tīrthāṅkara=tīrthaka-  
 ra.  
 tīrthakara 3. 30-36. 38.  
 42. 44.  
 tuṅga 72.  
 tuṅgabhadra 50. 52.  
 73. 76.  
 turaga 14.  
 turagavritta 15.  
 turka 48. 49. 74.  
 turkāṇya 48.  
 tuḷa 41. 59. 62. 133.  
 triṇadbhūmaṅgi 30.  
 tēnnāla rāmakṛṣṇa  
 kathā 63. 78.  
 tēliṅgāṇya 28.  
 tēliṅgu = telugu.  
 tēlugu 6-8. 13. 21-23.  
 28-31. 35. 36. 39-41.  
 46. 50. 54. 55. 57.  
 58. 59. 60. 61. 63.  
 65. 71. 72. 73. 76.  
 77. 78.  
 tēlliga 68.  
 teja 14.  
 teṭagiti 23.  
 tera 28.  
 terasa 28. 55. 133.  
 terasu 28.  
 tailapa, tailabhūpa  
 (cāluka) 26. 28.  
 tōṇḍamān āḍoṇḍai 65.  
 tōravē 64.  
 tōlkāya 30.  
 toṭa svāmī, -ārya, -yati,  
 -siddhalinga 33. 35.  
 60. 69. 75. 132.  
 toya 13.  
 toragal (tōra?) 50.  
 trikāṇḍuśeṣa 15.  
 trijagadguru 17.  
 triḍaṣa 14.  
 tripadi 17. 47. 66. 73.  
 tripadonnati 13.  
 tripurāntaka 48.  
 tribhaṅgiparamāgama  
 43.  
 tribhuvanatāta 53.  
 tribhuvanamalla 28.  
 triyambaka 14.  
 trivadi 22. 55.  
 trisṭubh 9.  
 trailokyacūḍāmaṇi 31.  
 34.  
 trailokyamalla 28.  
 dakkap 30.  
 daṇḍaka 7-9. 23.  
 daṇḍūr (anugūr?) 69.  
 danti 15.  
 darśana 14.  
 daviḍa 31.  
 dasānana 36.  
 dākṣhārāma 133.  
 dhānamayya 18.  
 dāmodara 13. 36. 132.  
 dāsapada 61 seq. 133.  
 dikkari 15.  
 digambarasu mukti-  
 muni 69.  
 diggaṇa 14.  
 digdanti 15.  
 dinakara 13.  
 dinanātha 15.  
 dinapa 14. 15.  
 diṇādhīpa 14.  
 diṇeśa 15.  
 diṇeśahaya 15.  
 diṇḍema 9.  
 diva 14.  
 divasakara 15.  
 divasādhipa 15.  
 divākara 14.  
 divija 14.  
 divijapura 14.  
 diṣ 15.  
 diśākari 15.  
 diśāgaṇa 15.  
 diśē 15.  
 dīkṣhā 32. 34. 38. 79.  
 dīpakali 68. 79.  
 dipakaličaritra 55. 79.  
 dīrgha 14.  
 dundumē 78, seq.  
 dūvayi 16. 134.  
 deva 14. 19. 21. 33. 34.  
 devakī 60.  
 devagiri 28. 49. 50.  
 devačandra 45.  
 devaṇāpura 71.  
 devapura 71.  
 deva rāja 52. 53.  
 devākshara 5. 16. 17.  
 73.  
 devādhipapura 14.  
 devī 19. 21.  
 devendra 38.  
 devottama 35.  
 deśāi 67.  
 deśika 67-69.  
 deśiṅga ballāla 32.  
 daityarāja 36.  
 daityāri 14.  
 dohā 16.  
 daulatābād 49.  
 draviḍa 7. 21. 31.  
 drākṣhārāmakṣhetra  
 68. 133.  
 drāvīḍa 7. 8. 67.  
 drutapada 12.  
 draupatīmānabaraṇa  
 dundumē 79.  
 dvārāsamudra 49.

- dvija 18.  
 dvijanma 18.  
 dvipada 16. 23. 30. 55.  
 dhanan̄jaya 35. 79.  
 dhanan̄jayanighaṇṭa-  
   kā 79.  
 dhanvantari 42.  
 dharaṇi 13.  
 dharan̄isutā 18.  
 dharan̄iśvara 15.  
 dharē 13.  
 (dharma) cōla 28.  
 dharmaparikṣhē 45.  
 dharmavatipura 67.  
 dhātu 14.  
 dhātri 17.  
 dhātri 13.  
 dhāravāda 3. 24. 50.  
   55. 69. 73. 74. 77.  
   78, seq.  
 dhāravādavarelavar-  
   panadundumē 79.  
 dhūrjati 15.  
 dhṛitaśri 10. 12.  
 dhṛiti 10.  
 na 13. 15.  
 na/pūti 57.  
 nan̄ja rāya 75.  
 nan̄judeśvaraprabhu  
   70.  
 nan̄jeśvara 69.  
 naga 15.  
 nakshatratilaka 79.  
 nagana 6.  
 nagahara 14.  
 naja akkara 23.  
 nanda 31.  
 nandi 34.  
 nandimaṇḍala 49.  
 nannayya bhaṭṭa 22.  
   23. 29. 30. 39. 41.  
 nannayyabhaṭṭiya 35.  
 nayana 14.  
 nayasena 45.  
 narakūri 17.  
 narasaṇarāya, narasa-  
   n̄gipūla, -narapāla-  
   ka, narasabhūvara,  
   narasaya, narasen-  
   dra 58. 59. 60. 74.  
 narasimha 64.  
 narasimha ballāla 50.  
   53.  
 narasimha mōṇēyār  
   cōla n̄ipa 132.  
 narasimha rāja 48. 58.  
   59. 63. 74.  
 narasimbhaṭṭa 40.  
 narendra cōla 28.  
 narkuṭaka 12.  
 nala 55. 65.  
 nala-caritra 73.  
 navamālini 10.  
 navaratnaśintāmaṇi  
   79.  
 nāka 14.  
 nāki 4. 17. 19. 20  
 nākiga 4. 19. 20. 132.  
 nākigam 17.  
 nāga 15.  
 nāga = nāgavarma 35.  
   43.  
 nāgaçandra 42. 43. 45.  
 nāgamaṅgala 30.  
 nāgamāmbē 59.  
 nāgaladevi 59.  
 nāgalāmbē, nāgāmbē  
   133.  
 nāgavarma 18, seq.  
   24, seq. 34, seq. 41-  
   43. 47. 132.  
 nāgādivarma 36.  
 nācīrājī 45.  
 nātākarāmāyapa 77.  
 nānak 58. 62.  
 nānārthakosha 38.  
 nānārtharatnākara  
   35.  
 nāndi 21.  
 nāmānka (?) 133.  
 nāyaka reḍḍi 50.  
 nārada 76. 78.  
 nārasimha 26.  
 nārāyapa 51. 77.  
 nārāyapa ārya 65.  
 nāsti 14.  
 nighaṇṭu 15. 19. 22.  
   24 25. 36. 37. 42.  
   45. 57. 60. 62. 64.  
   132. 133.  
 nija 14.  
 nijaguna mahārāja 66.  
   67.  
 nijaguna yogi 14. 42.  
   55. 66. 68.  
 nijagopālī 35.  
 nijalinga 73.  
 nijalingaśataka 73.  
 nidugal 50. 75.  
 nidhi 14. 15.  
 nimba 68.  
 niraṇjanagapeśvara  
   60.  
 nīrahankāra rāja 58.  
 nirupama 20.  
 nirvāṇi beṣeṣa 69.  
 nishthūhrasānjaya 41.  
 nilakanṭha 14.  
 nilakanṭha (writer) 67.  
 nilakanṭham 17.  
 nilagrīva 36.  
 nilammē 76.  
 nuli-andayyaśārada  
   79.  
 n̄gipatunga 26. 27.  
 n̄gisimha bhārati 70.  
 nemaçandra 43.  
 nemanāthapurāna 42.  
 nemicandra 42-44.  
 naishadha 61. 65  
 nyāyanīçayavārti-  
   kālaṅkāra 44.  
 paṅkti 9.  
 pañcākavali 12.  
 pañcāçāmara 11.  
 pañca çabhu 71.  
 pañcatantra 60. 61.  
 pañca nārāyapa 51.  
 pañcapādikā 66.  
 pañcavappigē çanna-  
   mallikārjuna 69.  
 pañcavappigē siddha-  
   nan̄jesa 69.  
 pañcāçārya 46.  
 pañcāçāryavamsāvali  
   68  
 pañçāla 8.  
 pañçikaraṇa 70.  
 pañjāb 62  
 paksha 14. 15.  
 paṭṭa 31.  
 paṭṭakal 31.  
 paṭṭeśvara 52. 54.  
 paṇḍaripura 62. 77.  
 paṇḍitārādhyā, paṇḍi-  
   tārya, paṇḍita, paṇ-  
   ḍitayya, paṇḍiteṣa  
   46. 68. 133.  
 pada 15.  
 padmapurāna 65.  
 padmabhava 17.  
 padmarasa 52. 53. 57-  
   68.  
 padmāvati devī 72.  
 padminimitra 15.  
 pannagarāja 15.  
 pabu 13.  
 pabuvāda 49.  
 paupa (mūla) 40. 43-  
   45. 132.  
 paupa (abhinava) 12.  
   38. 41. 42. 44-46.  
   132.  
 pampākshetra 51.  
 pampāpura 52. 53. 60.  
   73.  
 pampē 52.  
 payas 13.  
 payodhara 16.  
 paramardi 50. (51.)  
 paramāgama 45.  
 paramātma (brahma)  
   70.  
 paramānubhava bodhē  
   66.  
 paramārthaghṛē 66.  
 paraśurāmāyapa 47.  
 parahitam 17.  
 paluva 21.  
 pallama 27.  
 pallava 21. 27.  
 pallavaka 133.  
 palliśaratādi-akana  
   79.  
 pallē 21.  
 pavana 14.  
 pavamāna 14.  
 pavāda 13.  
 palla 27.  
 pācēha 75.  
 pāṇḍava 14.  
 pātāñjala 76.  
 pāda 14. 15.  
 pādapaḍma 66.  
 pādapaśāna 14.  
 pārvaṭi 80.  
 pārśvanātha 42.  
 pārśvanāthapurāna  
   45.  
 pārśvapāṇḍita 56.  
 pārśvābhayudaya mā-  
   ghanandīśvara 45.  
 pālurike 52. 54. 55.  
   57. 79.  
 pāvaka 14.  
 piṅgala 4. 7, seq. 19.  
   20.  
 pidupati somayya 58.  
 pināki 4 19. 20.  
 piri akkara 19  
 pillē naynār 58.  
 pītāmbara 46.  
 puṇyākshetra 66.  
 puṇyāśravakathāsāra  
   45.  
 puttikāpura 72  
 pura 14 15.  
 purandara (viṭhala)  
   dāsa 62 63 72. 133.  
 puramathana 14.  
 puramathanam 17.  
 purahara 26.  
 purāna 42. 44 45. 47.  
   49. 52. 54. 55. 56.  
   64. 65. 69. 73.  
 purānakaviśvara 35.  
 purātana 55. 66. 68.  
 purātanatrivadi 55. 66.  
 parārī 6. 15. 16.  
 purushottama 15.  
 purpadanta (pushpa-  
   danta) 44.  
 pulakeśi 27.  
 puligiri nagari 55.  
 puligirē 55.  
 pushpagiri timmanna  
   77.  
 pushpadatta (44.) 80.  
 pūjyapāda 44.  
 pārṇa 14.



|                          |                          |                          |                       |
|--------------------------|--------------------------|--------------------------|-----------------------|
| pūṇavitta 78.            | banavasi, -vasē 28. 31.  | bilal dev (ballāḷa deva) | bhāmatī 66.           |
| pūvallipura 69.          | 32. 58.                  | 51. 53.                  | bhārata (mahā-) 36.   |
| pēṇnamayya 18.           | bamma 68.                | bisaruhajanma 17.        | 47. 59. 65. 72. 77.   |
| pēdda arasa 72.          | bammaṇa (bōmmaṇa)        | bisaruhodbhava 17.       | bhārataniḡhaṇṭu 64.   |
| penagōṇḍē, pēnngōṇḍa     | 52.                      | bukka rāja 58.           | bhārati 70 76. 80.    |
| 50. 65. 74.              | bayal 51.                | bḡihatī 9.               | bhāvaçintāratna 56.   |
| pemmaṇa 49.              | bala 35.                 | bṛihatsambitā 12. 13.    | 67.                   |
| pēriya (i. e. great) pu- | ballāḷa 28. 30. 32. 49.  | baudha 28. 84. 38.       | bhāvani 73.           |
| rāṇa 55.                 | 50. 52. 54.              | 56.                      | bhāsājūti 7.          |
| permiḍi deva 50.         | ballāḷa rāja 50.         | bēḡalūr 3. 56. 60. 66.   | bhāshābhūshapa 25.    |
| paṭāṇika 7. 8            | basā liḡṇa appa=basā-    | 69. 71. 73. 75. 77.      | 43. 45.               |
| pōḍe alara 17.           | valiḡṇa (writer).        | 78, seq.                 | bhāshāmaṇjari 35. 41. |
| pōṇna 43 45.             | hasava of kalyāṇa 27.    | bēṭṭa rāja 29. 30. 51.   | 44.                   |
| pōṇnamayya 40. 43.       | 28. 31-34 38 41.         | bēṭṭa vurdhana 51.       | bhāshya 52. 55.       |
| 45.                      | 46. 48-50. 53. 55.       | bēṭṭa viṣṇuvardhana      | bhīma (arasa) 31. 54- |
| pōmpākshetra 51.         | 57. 58. 67. 69. 70.      | 51. 53.                  | 56. 57. 68. 79. 80.   |
| pōlakeṣi 26.             | 74. 75. 76. 79. 132.     | bēṭṭigeri 3.             | bhīmakaṭṭē 71.        |
| pōleya 21.               | 133.                     | bēḡagāvu 50. 66.         | bhujangaprayāta 20.   |
| pōllava 21.              | basava arasa 74.         | bēḡavala deṣa 31. 50.    | bbujaga 15.           |
| poti kabbe 18.           | basava kṣhiṭṭa 77.       | 58.                      | bhujagadhāri 17.      |
| pota kabbe 18.           | basavanta deva 74.       | bēḡvōla 50.              | bhujagapaksha 17.     |
| pauḍa 13.                | basavapurāṇa 25. 27.     | betāḷapanēavimsati 78.   | bbū 13.               |
| prakṛiti 10.             | 28. 31. 52. 54-56.       | belūr 51. 53.            | bhūta 14. 15.         |
| pratāpa ballāḷa 45.      | 57. 75. 79. 80.          | bōmmam 17.               | bhūtāḡaṇeṣa 14.       |
| pratāparudra 28. 37.     | basavaliḡṇa (i. e. kal-  | bōmma kavi 57.           | bhūtābali 44.         |
| 40. 41.                  | yāṇa basava) 41.         | bōmmayya 31.             | bhūtāḡraṇi 17.        |
| pratāparudra (compo-     | basavaliḡṇa (writer)     | bōnni batta 72.          | bhoja rāja 32. 80.    |
| sition) 43.              | 80 81.                   | bōmmēra poturāju 65.     | bhoja (writer) 68.    |
| pratāparudriya 40. 43.   | basti 57.                | bōlla 50. 133.           | bhrāpura 78.          |
| pratishṭhe 8.            | balamardu 37. 132.       | boḷesa 69.               | bhrālatāpura 79.      |
| pratyaya 17.             | bāṇa 14. 15.             | bodhisatva 38.           | ma 13. 22.            |
| prabodhaçandra 42.       | bāṇa (writer) 32. 33.    | baudhāyanasūtra 72.      | māḡa rāja 25. 35.     |
| prabhākara 66.           | 39 46.                   | brahma (neut.) 67.(70.)  | māḡala (maḡala) 21.   |
| prabhudeva, prabhu-      | bāṇāvāḷa 71.             | brahma (masc.) 17.       | 79.                   |
| liḡṇa (allama) 58.       | bāḡavāḍi 31. 49.         | brahmavidyābharapa       | maḡalikē 9.           |
| prabhukaviṇdra 20.       | bāyibidiri 52. 54. 55.   | 66.                      | maḡalūr 24. 29. 33.   |
| prabhulingallē 58. 65.   | bāḡagraha 78.            | brahmasamāj 63.          | 34. 37. 62. 67. 77.   |
| pramathagaṇa 55.         | bāḷaçandra 44.           | brahmā 17. 19. 22.       | maḡāy akka 56.        |
| pramathādhipam 17.       | bāḷaçandranagara 54.     | brahmottarakāṇḍa 32.     | maṇçāṇa paḍḍita, ma-  |
| prasanga 72. 77.         | 56. 80.                  | 33. 53. 69. 70.          | ṇaçāṇāya, maṇçār-     |
| prasabha 12.             | bāḷasāradē 35.           | brāhmapa (brahmani-      | ya, maṇçāyya 46.      |
| prasāda 21 32. 74.       | bāḷasarasvati 35.        | cal) 39. 45. 47.         | maṇjubhūshini 12.     |
| praharshaṇi 11.          | bāḷasarasvati māḡa       | bha 13.                  | maṇjubhūshini 12.     |
| prakṛita 7. 8.           | rāja 35                  | bhaktādhikya 67.         | makaranda 47.         |
| prakṛitapiḡṇala 7. 8.    | bāḷasarasvatīya 35.      | bhakti 14.               | makka, mēkka 62. 64.  |
| 13. 14. 16. 36.          | bāliyābhaṇḍāra 74.       | bhaktirasāyana 70.       | makhariṇu 6. 15.      |
| prakṛitarāmāyaṇotta-     | 133.                     | bhaṭṭākulaṇka 35. 41.    | makhya 64.            |
| ra 77.                   | bāhu 14.                 | bhaṭṭāçārya 66.          | magadha 8.            |
| pratāṇarāyaṇapura        | bāhūr 132.               | bhaṭṭotpala 13. 15.      | magbādhīpa 44.        |
| 32.                      | bāhmiṇi 28. 49.          | bhadraḷa 11.             | maca reḍḍi 50.        |
| prābhākara 66.           | bāhijika 8               | bhadrabāhu 44.           | maṭha 3. 41. 64. 69.  |
| prāsu 61. 80.            | bāḷappa 77.              | bhadrikā 11. 12.         | 72. 79.               |
| prīyamvadō 11.           | bāḷçhalli 48. 68. 69.    | bharadvājagotra 71.      | maḍikeri 3. 42.       |
| prauḍhadeva rāja 53.     | bijāpura 67. 75. 76.     | bhallakṇnagara 32.       | maḍivaḷa 81.          |
| prauḍhadevendra 57.      | bijjaṇa (bijjala) 28.    | bhava 14.                | maṇirāḡa 11.          |
| prauḍhanarendra 57.      | bijjala karna deva 31.   | bhavabhūti 46.           | maṇirāḡa 11.          |
| 69.                      | bijjala deva 28. 31. 32. | bhāḡavatapurāṇa 19.      | maṇḍigē mādi rāja 31. |
| prauḍharāja 58. 60. 67.  | 41. 48. 68. 133.         | 65. 73.                  | maṇḍodari 69.         |
| 133.                     | bitṭa ballāḷa 52. 53.    | bhāḡuri 35.              | mattakokila 22.       |
| prauḍharājāçaritra 57.   | bīppu 14.                | bhāṭṭa 66.               | mattebhavikṛidita 19. |
| 67.                      | bīdarikoṭē 55.           | bhāṇu 14. 15.            | mada 14.              |
| baḡāḷi 62.               | bindu 14.                | bhāṇu kavīṇdra, bhā-     | madagaja 15.          |
| battisū 125. 132.        | bimardi 51.              | nu bhaṭṭa 59.            | madanadhwamsi 17.     |

- madanapitgi 17.  
 madanaripu 17.  
 madana reddi 50.  
 madanavati 8. 17.  
 madanahara 14. 15. 17.  
 maduva reddi 50.  
 madrás (ĉannapaṭṇa)  
   48. 62. 74.  
 madhumati 11.  
 madhara akkara 23.  
 madhurē 30. 56. 74.  
 madhya akkara 23.  
 madhya ācārya, -guru  
   38. 62. 63. 65.  
 madhya dāsa 71. 72.  
 manasija 40. 43.  
 manu 15. 18. 26.  
 manujendra čola 28.  
 mandaradhara 17.  
 mandākrānta 20. 22.  
 mandānila 12.  
 mamakāra rāja 31. 58.  
 mayana 53.  
 mayilāpura 62.  
 mayāra 32. 33.  
 mayūra (writer) 46.  
 mayūrasāriṇi 10.  
 mayyārapura 72.  
 marat, maruta 14.  
 marudishta 14.  
 maruḷa ārya, -siddha  
   68.  
 mala basava (i. e. kal-  
   yānapura basava)  
   53. 57.  
 malabasavapurāṇa 31.  
   57.  
 malayāḷa = malēyāḷa.  
 malē deśa 48. 69.  
 malē panti, -panthi,  
   -panta, -pantha 49.  
 malēyāḷa 31. 62. 132.  
 malē rāja 48.  
 malla arasa 33.  
 malla deva 33.  
 mallanārya 56. 57. 67.  
   68.  
 mallappa 3.  
 mallikāmālē 22. 184.  
 mallikārjuna ārādhyā  
   33.  
 mallikārjuna jagad-  
   guru 72.  
 mallikārjuna tandē 33.  
 mallikārjuna paṇḍita  
   32. 33. 46. 133.  
 mallikārjuna yogi 33.  
 mallikārjuna rāja 58.  
 mallikārjuna linga 70.  
 mallikārjuna svāmi 33.  
 meluhani, malhani 46.  
 mahana, maluhana  
   (mallana) 46. 68.  
 masudi 48.  
 masūti 75.  
 maharlekhe 31.  
 mahākaraṇṭaka 49.  
 mahādeva ayya 57.  
 mahādeva bhāṭṭa 52.  
 mahābhārata 29. 30.  
   36. 39. 47. 59.  
 mahārāshṭra 16.  
 mahālakshmi 66.  
 mahālekhe 31.  
 mahāvamsa 28.  
 mahāśragdharē 12. 22.  
   39. 45.  
 mahimnavasta 80.  
 mahiśamaṇḍala 28.  
 mahiśvara 15.  
 malē malleśa 64. 67.  
 malē rāja 64. 133.  
 māgha 39.  
 māghačandra 42.  
 māghanandi (see pārē-  
   vābhyudaya-māgha-  
   nandisvara) 45.  
 mājaya 79.  
 māpikavācaka 56.  
 māpikācārya 56.  
 māpikya 11.  
 mātṛāgāṇa 15.  
 mātṛāgāṇačandas 22.  
 mātṛē 15.  
 māda (or mādi) arasa  
   33. 53. 132. 133.  
 mādalāmbikē 53.  
 māḍiga čannayya 68.  
 mādi rāja 31. 33. 132.  
   133.  
 mādeva 36.  
 mādevapura 3. 41.  
 mādevi 36.  
 mādhava (vera) 26. 27.  
 mānavi vīrappa 78.  
 mānini 22.  
 māyi deva 68.  
 māyē 31. 58.  
 māra 50.  
 mārayya 68.  
 mārahara 14.  
 mārigōṇḍa 50.  
 māruta 14.  
 māruteshṭa 14.  
 mārtanḍa 15.  
 mārtanḍa 38.  
 mātāvṛitta 7-10.  
 mālinga 70.  
 mālini 22.  
 māśār 74.  
 māhrātṭa 74. 80.  
 mālava 8.  
 mālavī 74.  
 mūḷja 38.  
 mukula 11.  
 mukkunda pēddi 57.  
 muktāyi 58.  
 muktumini 69.  
 mukha 14.  
 mudrādi anantayya 71.  
 muni 14. 15.  
 munisvāmi 42.  
 munindra 44.  
 mummadi prauḍha 57.  
 mummadi singa 49.  
 muraripu 17.  
 murahara 17.  
 murāntaka 14.  
 mulla 75.  
 musulmān 37. 58.  
 muhammadan, mo- 30.  
   49. 51. 59. 62. 63.  
   64. 75.  
 muḷḷubāgil svāmi 71.  
 mūdabidār 24. 26. 33.  
   34. 37. 41-45. 47.  
 mūdugiri 71.  
 mūttasaṇjivini 11. 38.  
 mrityulāṅgalopani-  
   shad 19.  
 mēkka = makka.  
 meghačandra 42. 44.  
 meghavisphārjita 12.  
 medinah 62.  
 mairāvanačaritra 71.  
 maisūr 3. 24. 30. 35.  
   48. 56. 66. 70. 71.  
   74. 75. 76. 77.  
 mōgal 74.  
 mōggē ācārya 58.  
 mōggē māyi deva 58.  
   68.  
 mōrēya (maurya) 81.  
 mōllayya 31.  
 mona, monēśvara 75.  
   76.  
 monadīn, -pāccha,  
   -phakīr 75.  
 mona linga 75.  
 monēśvarapurāṇa 58.  
   75. 76.  
 mohanataraṅgiṇi 61.  
   63. 64. 75.  
 mohini devi 31. 58.  
 ya 13.  
 yaksha 68.  
 yakshagānavirāṭparva  
   77.  
 yakshagāna 72. 75. 77.  
   78. 79. 80.  
 yajuhśākhē 72.  
 yati 11. 15.  
 yatipura 80.  
 yama (text: aṇa) 20. 81.  
 yamapura 78.  
 yādava 33. 50.  
 yāla (ele) 135.  
 yuga 14. 15.  
 yugaḷa 14.  
 yugma 14.  
 yogasāstra 57.  
 yogēārya 28.  
 ra 13.  
 raṅgadurga 74.  
 raṅganātha (writer)  
   30.  
 raṅganātha (writer)  
   70. 76.  
 raṅga rāja 59.  
 raṅgā-ārya 3.  
 raṅgapaṭṇa, -pura 74.  
 raṅgayya 74.  
 raghaṭāprabandha 19.  
 raghaṭē 7. 16. 23.  
 ragada 7. 23.  
 ragalē 4. 7. 8. 16. 47.  
   51. 54. 55. 63. 64.  
   66. 67. 70. 72. 75.  
   76. 77. 80. 133.  
 raghuvaṃśa 36. 45.  
 rajatādri 80.  
 raṭṭa 28.  
 raṭṭahalli 26.  
 raddi 28.  
 ratāntavṛitta 9.  
 ratnagiripaṭṇa 73.  
 ratnāji 79.  
 ratha 14.  
 randhra 14. 15.  
 ramanī 11.  
 ravi 14. 15.  
 rasa 14. 15.  
 rasakalikā 39. 43.  
 rasarainākara 24. 34.  
   39. 40. 43. 44.  
 rākshasa pitāmbara  
   48.  
 rāghava (writer) 51-  
   55. 57. 68. 69. 73.  
 rāghava deva 13.  
 rāghavapaṇḍaviya 44.  
 rāghavānkačaritra 52.  
   57. 69. 73.  
 rāja 15.  
 rājamaheadra, -dri 21.  
   28.  
 rāja rāja 28. 29.  
 rājasekhara čola 67.  
 rājasekharavilāsa 33.  
   39. 56. 57. 66. 67-  
   69.  
 rājavalikathē 45.  
 rajendra čola 21. 28.  
   29. 68.  
 rājyāṅga 14.  
 rāma ārya 68.  
 rāmukathāvatāra 45.  
 rāmačandra (writer)  
   72.  
 rāmačandračaritra  
   purāṇa (12.) 38. 41.  
   42. 44.

- rāmaçandraçaritē 47.  
 rāmaçandra rāya 58.  
 rāmaçaritra 45.  
 rāmadeva of devagiri 49.  
 rāmanātha = kumāra rāma.  
 rāmāyā 52.  
 rāmarāja of vidyānagara 48. 49. 74.  
 rāmānanda 66.  
 rāmānandīya 66.  
 rāmastavarāja 57.  
 rāmānuja āçārya 51. 53. 62. 63. 65.  
 rāmāyāna 12. 29. 30. 36. 38. 40-42. 44. 45. 47. 59. 63. 64. 71. 77. 192.  
 rāmāyāna purāna 47.  
 rāmesaliṅga 49.  
 rāya ōḍēya 48. 74.  
 rāyadurga 49.  
 rāyaçūr 78.  
 rāya deva 32.  
 rāvāna 36. 69.  
 rāvānadigvijaya 77.  
 rāvanakara 15.  
 rukmavati 10. 12.  
 ruçira 20.  
 rudra 14. 15. 17. 21-23. 26. 36.  
 rudragāna 55.  
 rudrapratāpa ganapati (pratāparudra) 30. 35. 39. 47. 50. 53. 54.  
 rudra bhāṭṭa 24. 38, seq. 41. 43. 45. 46. 132.  
 rudra munisvara, -munindra 69.  
 rudramma devī 28.  
 rudrāñī 52.  
 rudrāvatāra 36.  
 rūpa 14.  
 rēdḍi 28. 50.  
 reṇuka ārādhyā, -ārya 68.  
 reṇukeṣa, reṇuka āçārya 68. 69.  
 repha 13.  
 revāna ārya, ārādhyā, -prabhu, -siddha, -siddhevara 68.  
 revānasiddha deśika 69.  
 rōla 16.  
 r 3. 30.  
 la 14. 22.  
 laṅkē 68.  
 laṅkeṣvara 36.  
 laṅkuṇḍi 50.  
 lakshmiṣa 71.  
 laghu 14.  
 laghupurāna 45.  
 laya 23.  
 layagrāhi 23.  
 layavibhāti 23.  
 lalana 10.  
 lalitapada 6. 11. 12. 19.  
 lalitaragalē 66.  
 lavakuṣa kālaga 77.  
 lāṅguli 19.  
 lāṭa (lāla) 8.  
 līṅga 31. 33. 34. 48-50. 55. 58. 68. 69. 73. 75. 80. 81.  
 līṅga (writer) 60.  
 līṅgadhāri 48.  
 līṅgavanta = līṅgāita.  
 līṅgāita 13. 28. 31-34. 41. 46. 48, seq. 55. 59, seq. 74. 75.  
 līṅgāvadhūtavaçana 70.  
 līlāvatiprabandha 29. 31. 34. 42. 47.  
 leṅka mañci deva 46.  
 laiṅga 55.  
 laiṅga dāsa 66. 79.  
 lokkiguṇḍi 50.  
 laukikasāstra 18.  
 vanga 8.  
 vamaṣapatrapatita 11.  
 vamaṣabrahmaṇa, Dr. Burnell's Preface, 24. 28. 35. 38. 53. 63.  
 vakra 14.  
 vadi 61. 80.  
 vanaja 19.  
 vanajasambhava 17.  
 vanamañjari 22.  
 vanamayūra 12.  
 vanamālā 11.  
 vanaruhodara 17.  
 vanavāsi 31.  
 vanivāsi 28.  
 vara çola 28.  
 varatanu 10.  
 varadā 31.  
 varapura 73.  
 varayuvati 11.  
 vararatna 14.  
 vararuci 38.  
 varatnāga rāma pāndya 70.  
 varāha timmappa dāsa 62. 71.  
 varasundari 10. 12.  
 varāta 8.  
 varāhamihira 12. 13. 16.  
 varela 79.  
 varṇa 14.  
 varṇakariti 56.  
 vardhamāna jinendra 38.  
 vardhamāna bhāṭṭāra-ka 44.  
 varma 21. 27. 36.  
 vasu 14. 15.  
 vastuka 56. 80.  
 vastukosha 19. 22. 24. 35-38. 40. 43. 134.  
 vahni 14. 15.  
 vākārtipati 18.  
 vāgisa 56. 57. 133.  
 vāgdevi 34.  
 vāçaspatimiṣra 66.  
 vāçāla 8.  
 vāñl 38. 39.  
 vāñibhūṣaṇa 13. 36.  
 vāta 14.  
 vātormi 10.  
 vādirāja 37. 38.  
 vāyu 14.  
 vārijaripu 14.  
 vārdbi 15.  
 vārdhika, vārdhikya 73.  
 vālmiki 39.  
 vikṛiti 10.  
 vikrama deva (çola and çera) 27-29.  
 vikramānka (çalukya?) 26. 27.  
 vikramārka 68. 78. 80.  
 vikramāditya (çalukya) 28. 50.  
 vikramārka (çalukya) 27.  
 vikhyātayaṣa 26.  
 vighnarāja 75.  
 vicitra 11.  
 vijayanārāyaṇa 51.  
 vijayanagara 58. 62. 63.  
 vijayapura 51.  
 vijayāditya (çalukya, kādamba, çera) 27. 29.  
 viṭhala 30. 62. 63. 65. 77.  
 viṭhalakshetra 66.  
 viṭhalāçaritra 77.  
 viṭhala dāsa 71.  
 viṭhopaçaritra 71. 77.  
 vidyādhara 15.  
 vidyānagara, -ri 48. 49. 52. 53. 57. 58. 59. 60. 62. 64. 65. 67. 74. 133.  
 vidyānātha 40. 43.  
 vidhu 14.  
 vinayāditya çalukya 21.  
 vinayāditya ballāla 50.  
 vipula (hill) 44.  
 vipra 18.  
 vibhishana 68.  
 vibudhendra yati 71.  
 vibhudeva 18.  
 vibudhapriyā 10.  
 viyat 14.  
 virakta 56.  
 virati 11.  
 virāma 11.  
 virūpāksha (Śivaliṅga) 51. 52. 60. 72. 75.  
 virūpāksha (a brahman) 60.  
 virūpāksha paṇḍita 58. 64.  
 virūpāksha rāya 58. 60.  
 villipattūra 59.  
 vivaraṇa 66.  
 vivaraṇāçārya 66.  
 viveka-çintāmaṇi 14. 42. 66. 134.  
 viśālakṛiti 45.  
 viśrama, viśramaṇa, viśrānta, viśrāma 11.  
 viśva 68.  
 viśvakṛitiparikshaṇa 24. 29.  
 viśvaparakāṣa deśika 58.  
 viśveśaliṅga 68.  
 viśhamavrittā 7. 13.  
 viśhaya 14. 15.  
 viśhayādri 6.  
 viśhnu 14. 17. 19. 20. 22. 51. 68. 74. 80.  
 viśhnupurāna 38. 65.  
 viśhnuvardhana çalukya 21. 27.  
 viśhnuvardhana ballāla 50. 51. 53.  
 viśhnuvardhana bēṭṭa-rāya 29. 30. 51. 53.  
 viśhnuvijayāditya (çalukya?) 26.  
 viśmitā 10. 12.  
 viṛajina 44.  
 viṛapāndi 43-45.  
 viṛaṇāçārya 69.  
 viṛadeva çola (saptama viśhnuvardhana) 27. 30.  
 viṛanandisvara 43.  
 viṛanarasimha hallāla 51. 53.  
 viṛanarasiṅga rāya 59.  
 viṛanārāyaṇa 51. 59.  
 viṛappa 74.  
 viṛa hallāla 32. 45. 50.

- vīra rāya 58.  
 vīra vasavanta 74.  
 vīrāśaiva 33. 52. 53. 60.  
 vīraśaivāmṛita 56.  
 vīrasaṅgaya dnddmē 79.  
 vīreśa 51 53-55.  
 vṛitta 7. 8. 11. 19. 47.  
 vṛittaratnākara 4. 11-14.  
 vṛittavilāsa 45.  
 vṛitti 66.  
 vṛintā 10.  
 vṛishabha 31. 69.  
 vṛishabhadhvaji 32.  
 vṛishabhalakshya 32.  
 vṛishabhalakshyam 17.  
 vṛishabhendra 53.  
 vṛishabhendravijaya 67.  
 vēnkaṭagiri 65.  
 vēnkaṭagirisamsthāna 65.  
 vēnkaṭadeva mahārāja 74.  
 vēnkaṭapatayya 40.  
 vēkaṭāśauri 65.  
 vēnkaṭapati rāya 48. 74.  
 vēnkaṭeśa, vēnkaṭa-giryadhīśa, vēnkaṭaśailanātha, vēnkaṭādrīśvara (i.e. krishna) 60.  
 vēnkaṭeśa bhāṭṭa 77.  
 vēnkaya 65.  
 vēnkārya timma arasa 65.  
 vēṇṇamayya 18. 36.  
 vēnnēla kaṇṭi sūrayya 65.  
 vēṅgi 8. 18. 21. 26-32. 132. 133.  
 vēṅginagara 18.  
 vēṅgipala 18. 21.  
 vēṅgipura 21. 27.  
 vēṅgirāśhtra 21. 27.  
 vētālapaṇcāvimsānti 78. 80.  
 veda 14.  
 vedāṅga 14.  
 vedānta 63. 66. 67. 70. 76.  
 vedāntabhāṣya 66.  
 vemana ārādhyā 46. 133.  
 velūpa 51. 52.  
 velūr 51.  
 vaikunṭha 14.  
 vaidikaśāstra 18.  
 vaidyāśāstra 80.  
 vaidyāmṛita 80.  
 vaiśvānara 14.  
 vaiṣṇava 22. 23. 49. 51. 53. 57. 59, seq. 62, seq.  
 vaiṣṇava dāsa 38. 49. 61 62. 63 64. 65. 66. 71. 73.  
 veyambikē (ōyyambikē?) 59.  
 vyākaraṇa 24. 25. 37. 40 41.  
 vyāsa 39.  
 vyoma 14.  
 vrata 14.  
 śaṅkara 17.  
 śaṅkara ācārya 38. 62. 63. 66. 72. 80.  
 śaṅkara ārādhyā kavīśvara 46. 55. 56. 68 80.  
 śaṅkaratatva 70.  
 śaṅkara deva 70.  
 śaṅkhavarma 40. 43.  
 śaka nripa 29.  
 śaktipīṭha 66.  
 śakvari 10.  
 śataka 46 55. 73.  
 śatapatrodbhava 20.  
 śatamakha 14.  
 śatamukharāmāyana 71.  
 śābarasaṅkaravilāsa 67.  
 śabdamanjari 35. 60. 132.  
 śabdamanidarpana 12. 13. 24-26. 33. 35. 37. 41. 42. 44.  
 śabdasamṛiti 36.  
 śabdānuśāsa 35. 40. 41. 45.  
 śambavarma 36. 40. 43.  
 śamba-iva 51.  
 śaranabāsavaragalē 80.  
 śarapaṇḍitāmṛita 32. 33.  
 śaranubāsavaragalē kanda 80.  
 śarādhi 15.  
 śarapura 77.  
 śarashatpadi 5. 8. 73.  
 śarva 14.  
 śarvam 15.  
 śarvavarma 36.  
 śa-i 14. 15.  
 śaṣipura 6.  
 śaśivadanā 10.  
 śaṇḍilya 76.  
 śāntamana 40.  
 śāntivarma 40. 43.  
 śāntesālīṅga 69.  
 śābarabhāṣya 66.  
 śāringadhara 13.  
 śālī cānabāsava 79. 81.  
 śālīni 20.  
 śālīvāhana śaka 32.  
 śālva 24. 34. 35. 39-41. 43. 44. 47.  
 śāsana 30. 32. 68. 132.  
 śāstrasāra 45.  
 śāsvata 38.  
 śikhi 14.  
 śikhibraja 15.  
 śithila 13.  
 śiva 15. 19-21. 31-34. 51. 55. 56. 58. 67. 70. 74. 76. 80.  
 śivakathāmṛitasāra 69.  
 śivakavi (a poet of śiva) 46. 53. 60.  
 śiva kavīśa, -kavideva 52. 54-56 80.  
 śivagaṅgē 48. 49. 66.  
 śivadyāna rāmāyā 80.  
 śivagaṇa 55.  
 śivaparījāta 80.  
 śivapura 78.  
 śivaprasāda 21. 32 74.  
 śivabēllī māgaṇē 71.  
 śivarātrikathā 80.  
 śivavipra 56.  
 śivabhaktisāra 80.  
 śivalenka mañēṇa paṇḍita, -mañēyā 32. 46.  
 śivasaraṇa 55. 79.  
 śivasaraṇaḥḥṛitāmṛita 75.  
 śivaśāstra 79.  
 śivastotra 46.  
 śivādhikya 67.  
 śītakara 14.  
 śīla 52.  
 śūka 59.  
 śukasaptati 77.  
 śuddhavarāj 10.  
 śubhakarī 44.  
 śūnya 14.  
 sūnyapīṭha 58.  
 śūladharam 17.  
 śrīṅgaripura (śrīṅgeri) 72.  
 śrīṅgaratīlaka pratāparudrīya 39.  
 śrīṅgeri 70. 76.  
 śeshāślakshetra 66.  
 śeshāmbē 65.  
 śaīla 15.  
 śaīlaśikhā 11.  
 śaīva 21. 22. 33. 34. 46. 48, seq. 56. 57. 59, seq. 65. 67. 72. 133.  
 śaivadikshācārya 32.  
 śaivabrāhmaṇa 74.  
 śaivāgama 31.  
 śyēṇi 10.  
 śrī 11.  
 śrīkāntā 18.  
 śrīkālinagari 56.  
 śrīgiri 48. 49. 70.  
 śrīgiriśvara 70.  
 śrīcandra bhūvallabha 36.  
 śrīnātha 65.  
 śrīnivāsāyā 40.  
 śrīpati 17.  
 śrīpati paṇḍita, śrī paṇḍita 32. 46.  
 śrīpura 21.  
 śrībhaṭṭākalaṅka 35. 41.  
 śrīmati 42.  
 śrīraṅga 74. 77.  
 śrīraṅga (writer) 70.  
 śrīmatparamahansa-parivrajakācārya 70.  
 śrīraṅgapatṭa 28. 48. 74.  
 śrīraṅga rāja 48. 74.  
 śrīvijaya 44.  
 śrīvīra 3.  
 śrisaīla 33. 58. 68. 70.  
 śrutakīrti, śruti- 38. 42. 44.  
 śrutakevali 44.  
 śrutabodha 13.  
 śvasana 14.  
 śbatpañcāśadvishaya 7. 21.  
 śhatpadī 5. 7. 8. 16. 35. 47. 53. 54. 73.  
 śhatpadika 16.  
 śhatśulākaraṇa 70.  
 śhaḍakshari deva 66. 67-69. 79.  
 śa 13.  
 śankappa 80.  
 śankriti 10.  
 śaṅgameśvarapura 32.  
 sāṅgaya 80.  
 sāṁskṛita 7. 8.  
 sāṁskṛitapīṅga 9-15.  
 sākalakūḷakevida 18.  
 sākalēśamādīrāja 132.  
 sāṭṭikarājāśekhara 66.  
 sācīdānanda 70. 76.  
 satyāśraya 27.  
 satyendra cōla 67.  
 satyaśivayogīudramuni 73.  
 sabhāṅga 14.  
 samantabhadra 35. 44.  
 samavṛitta 7. 9, seq. 16.  
 samīraṇa 14.  
 samudra 14. 15.

- sambandha (poet) 57.  
say, sayka, sayta, say-  
tu, saypa 14.  
saytu gērō 14.  
sayyaḍi 20.  
sarasiṅṅabhava 17.  
sarasiṅṅodara 17.  
sarasvatī 3. 21. 38.  
sarōjaripu 14.  
sareruhamitra 14.  
sarvajña 73. 74.  
sarvajñavācāna 73. 74.  
sarvavarma 36. 44.  
sarvaviśayabhāṣhādī  
8.  
salila 13.  
savaṇṇaballṅgolō 41.  
sahajānanda 70. 76.  
sahavāsivamsa 70.  
sāgara 14. 71.  
sātārā 50.  
sādat alla khāu 74.  
sānandagaṇeśvara ka-  
thā 78.  
sāndrapada 12.  
sāyapa 53  
sārasvata 77.  
sāhityasamjivana 42.  
singakeśa 31.  
singama nāyadu 65.  
singi nāyaka 49. 58.  
singi rāja (ācārya) 31.  
57. 58.  
simhasena 26.  
simhāsanaḥattisuput-  
talē 80.  
simhikesari 31.  
siddha 68.  
siddharāmeśa 78.  
siddhalinga ācārya 49.  
siddhalinga yati, toṭa-  
60. 68.  
siddhavaṭa 68.  
siddhaviṭeśa 64.  
siddhāntika 44.  
siddhāntasikhāmaṇi  
68.  
siddhāntiknmudendu  
45.  
siddheśa 60. 80.  
sinda ballāḷa 32. 132.  
sirasa 79.  
siri (śrī) paṇḍita, siri-  
pati 32. 46.  
stākalyāṇa 72. 77  
stāvīyoga lavapasa-  
māra 77.  
sīsa 4. 23. 61.  
sukesara 11  
suggalār 49.  
sujanottamsa 44.  
sujānā 58.  
sindhakunḍa 46. 68.  
sudhāmācarita 80.  
sundara (poet) 57.  
supratishṭhē 9.  
suprabhedāgama 68.  
subodhāmr̥ita 80  
subhadrāharaga 42.  
subhāshitagranthā-  
mālā 80.  
sumanobhāna 33. 44  
sumukhi 11.  
sura 14. 15.  
suraṅgakesara 11.  
surataravṛitta 134.  
surathasudhanvakāḷa-  
ga 77.  
surapa 14.  
sarapam 17.  
surapura 14. 71. 75.  
surāḷa 72.  
suritāḷa 49. 52. 64.  
sulabha 11.  
sultān 48. 49. 52. 64.  
74  
suṇḍanā 11.  
suvarma nriṇa 26.  
sūrya 14. 22.  
sēttināḍu 49.  
sōnnalāpura 48.  
sōnnaligē 48.  
soma 14.  
soma (writer) 57. 68.  
somanātha 53.  
somanātha (writer) 54.  
55. 57. 80.  
somarājī 11.  
someśa (writer) 55. 79.  
someśvara 14.  
someśvara (writer) 52.  
54. 55. 57. 79. 80.  
someśvarakoṭē 71.  
someśvara deva, cālū-  
kya 28.  
someśvara ballāḷa 50.  
solāpura 48. 64.  
sova anna 55.  
sangata 42.  
saundara pāṇḍya 56.  
57.  
saubhadrākalyāṇa 77.  
sauminīkathā 81.  
skandha 14.  
skandhaka, skandha 7.  
16.  
syādvāda 37. 38.  
svara 14.  
svarga 14.  
svāgata 19.  
h, its peculiar period  
25.  
hamsa 18.  
hamsagati 19.  
hamsamūḷē 12.  
hamsayāna 22. 61.  
hamsarāja 26. 45.  
hamsaruta 10.  
hamsavimāṭi 78.  
hampa, pampa 43-45.  
132.  
hampakabhārata 47.  
hampē, pampō 52. 53.  
72. 73. 75.  
hayatati, hayanikara,  
hayavrāta 15.  
hara 14. 15. 17.  
harakathāsaradhī 57.  
haranayana, harava-  
ktra 14.  
harabhakta 52. 54. 55.  
hari 14. 15. 17. 21. 65.  
hari (writer) 54.  
hari anna 51.  
hari amma 49.  
hari arasa, hari deva  
53. 57. 68. 69. 73.  
haridāsa 65  
harivamsa 36. 42. 47.  
harivamsāparāṇa 47.  
harivaravitta 9.  
harihara (town) 50.  
harihara = hari arasa.  
harihara rāja 50. 52.  
53. 58.  
harisēandra 52. 55.  
harisvara 51-55. 57.  
68.  
harsha 39.  
halāyudha 9. 11. 14.  
15. 19. 22. 25. 32.  
38. 45. 46.  
haḷḷēḷiḍu 49-51. 53. 54.  
hāṇagal 50.  
hāvakka 75.  
hāvappa 75.  
hāvinālpura 75.  
himakṛit 14.  
himāmāśēkharā 14.  
hiramaṭha 64.  
hiranyagarbha 24. 29.  
31. 34. 41.  
hutavaba, hntāśana  
14.  
hubballi 3. 69. 78. 79.  
hubballimarkata dun-  
dumē 81.  
hubballivaraṇa dun-  
dumē 81.  
hulikalpaṇa 55.  
hṛidayeśam 17.  
hemaēandra 19. 32.  
38. 42. 43. 45.  
haidar, navāb, 71. 74.  
hōnna, pōnna 43. 45.  
hōnnāmbō 66.  
hōnnūr 48. 69.  
hōmpā (pampā) 69.  
hōysala, hōysana (bal-  
lāḷa) 27. 28. 30. 32.  
50. 51. 64.  
hōysala nagara 53.  
hōsamalē durga 50.  
hobali 71.  
1. 25. 30. 31.  
Allah 76.  
Allah Upanishad 58.  
Alliteration 5. 6. 13.  
31. 47.  
Amphibrachys 6. 14.  
16.  
Amphimaerus 13.  
Anapaestus 14.  
Ancient Canarese 25.  
Architecture 63.  
Antibacchius 14.  
Arabia 62. 63.  
Astronomy 63.  
Aufrecht, Prof. R. T., 22.  
38. 45. 66.  
Bacchicus 13.  
Beshi, Rev. C. T., 58.  
Brown, Mr. C. P., 8. 13.  
22. 23. 27-32. 35.  
38. 40. 50. 51. 53.  
55. 57. 58. 59. 60.  
61. 63. 65. 67. 72.  
77. 78. 133. 135.  
Burnell, Dr. A. C., 19.  
24. 26. 28. 31. 35.  
38. 41. 53. 58. 62.  
63. 66. 132.  
Caesura 9. 11. 22.  
Caldwell, Dr. R., 81.  
133.  
Carnatic 49. 58.  
Christian Bishops 62.  
Christian Devans 58.  
62.  
Colebrooke, Mr. H. T.,  
13. 16.  
Cranganore 62.  
Dactylus 14  
Fakers 64. 75.  
Flect, Mr. J. F., 50.  
Frank 63.  
Garrett, Mr. J., 60.  
Gnostic 63.  
Greek 63.  
Iambus 7.  
Indian Antiquary 3.  
13. 20. 21. 25. 27.  
28. 30-33. 36. 39.  
44. 45. 48-51. 57.  
62. 66. 67. 68. 71.  
72. 74. 77.  
Indian Evangelical Re-  
view 45.  
Journal, Bombay As.  
Soc., 56.

|                                                               |                                                                                           |                                                                                         |                                       |
|---------------------------------------------------------------|-------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|---------------------------------------|
| Journal, R. As. Soc.,<br>12. 13. 21. 27. 28.<br>31. 32 54 41. | Murdoch, Dr. J., 28.<br>30. 51. 55. 58. 59.<br>62. 63. 65. 66. 68.<br>70-73. 77. 78. 133. | Powder, guns 37. 63.<br>Procleusmaticus 6.<br>Recensions of Nāga-<br>varma 3-6. 17. 19. | 10. 12. 13. 15. 19.<br>38. 39 45. 72. |
| Koran 58 75.                                                  | Musie 132<br>New Canarese 54.                                                             | Refrain 6.<br>Rice, Mr. B. L., 3. 25.<br>45. 132.                                       | Tribrachys 14.                        |
| Lassen, Profr. C., 32.                                        | Northern Circars 18.                                                                      | Riddle 73.                                                                              | Verse-line 6.                         |
| Manichæan 62. 63.                                             | 27. 32.                                                                                   | San Tomè 62.                                                                            | Weber, Profr. A., 4.                  |
| Medicine 63.                                                  | Pahlavi Inscriptions<br>58. 62.                                                           | Shakespear 81.                                                                          | 9. 11 13. 15. 16.                     |
| Molossus 13.                                                  | Pause 11.                                                                                 | Sikhs 58 62. 63.                                                                        | 30. 38. 39. 45. 63.                   |
| Mora-feet 7. 14. 47. 72.                                      | Persian 62.                                                                               | St. Petersburg Lexicon                                                                  | 66. 71 134.                           |
| Moegling, Dr. H., 63.                                         |                                                                                           |                                                                                         | Writing 63.                           |
| Müller, Profr. M., 28.<br>36. 46.                             |                                                                                           |                                                                                         | Würth, Rev. G., 56.                   |
|                                                               |                                                                                           |                                                                                         | Ziegenbalg, Rev. B.,<br>65.           |

## CORRECTIONS

### REGARDING THE TEXT.

- Page 1, *note*, l. 2, from bottom, *not* "v. 80" and "v. 34", *but* "v. 79" and "v. 35"; and *ibid.* last l., *not* "v. 34", *but* "v. 35".
- P. 5, No. 11, *not* "v. 124 seq.", *but* "v. 147 seq."
- P. 6, *note* 2, l. 4, f. b., *not* "v. 121" "v. 151", *but* "v. 123" "v. 153"; l. 5, f. b., *not* "v. 131", *but* "v. 133"; l. 6, f. b., *not* "vs. 111. 115. 137. 147. 153. 181. 215. 286", *but* "vs. 139. 155. 164. 184. 214. 218. 302".
- P. 7, No. 14, *not* "v. 28", *but* "v. 29"; *note*, l. 2, f. b., *not* "v. 269 seq.", *but* "v. 284 seq."
- P. 9, No. 19, *not* "v. 23", *but* "v. 24"; No. 20, *not* "v. 325", *but* "v. 341".
- P. 10, heading 5, *not* "v. 27", *but* "v. 28".
- P. 12, *note*, l. 9, f. b., *not* "v. 35", *but* "v. 36"; l. 12, f. b., *not* "v. 32", *but* "v. 36".
- P. 14, *note*, l. 3, f. top, *not* "v. 124", *but* "v. 126".
- P. 15, *note*, l. 5, f. t., *not* "v. 42", *but* "v. 43".
- P. 16, *note*, l. 4, f. t., *not* "Verses 43-48", *but* "Verses 44-49"; l. 7, f. t., *not* "v. 41", *but* "v. 42".
- P. 18, No. 40, 3, *not* "v. 330", *but* "v. 346".
- P. 23, *note*, l. 2, f. t., put a stop after "(cf. v. 235)"; l. 7, f. t., *not* "66", *but* "67"; l. 3, f. b., *not* "of Mātrās gaṇas", *but* "of Mātrās and Mātrāgaṇas"; in the Kanda verso striko out the comma after ಮುನವತಿ.
- P. 24, *note* 8, *not* "as they are repeated", *but* "as they, with the exception of our v. 288, are repeated".
- P. 27, *note* 2, *not* "contain, if required, nothing but a dry enumeration of the gaṇas of", *but* "contain nothing but a dry enumeration of the gaṇas, if required, of".
- P. 38, *note* 2, *not* "v. 123", *but* "v. 125".
- P. 71, *note* 2, *not* "on MS.", *but* "no MS."
- P. 75, No. 242, (though against the common use of "mātrāgaṇa"), *not* "Mora-feet", *but* "Moras and feet".
- P. 76, Introduction, l. 5, *not* "rule 289", *but* "rule 298".
- P. 88, No. 257, remark, *not* "observations", *but* "observation". About śaṣipura see the remarks in P. vi.
- P. 95, No. 270, *not* "common to", *but* "of".
- P. 97, remark, l. 1, f. t, *insert* "(excepting the śarashatpadi)" *after* "13 metres".
- P. 109, No. 283, *not* "(bōmma)", *but* "(bōmmam)".
- P. 112, beginning of scheme 3, *not* "—<sup>2</sup>—", *but* "—<sup>1</sup>—".
- P. 115, remark, l. 5, f. t., *not* "p. 77", *but* "p. 74".
- P. 128, *note*, l. 1, f. t., *not* "vs. 296 and 297", *but* "vs. 297 and 298".



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4. A History of the Church of Christ, 766 pp., 8° ಕ್ರೈಸ್ತ ಸಭಾಚರಿತ್ರೆ . . . . .

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In the appended Canarese-English Glossary a trial has been made to give translations of Family and Christian Names, and also to adduce Sanscrit words of corresponding roots.

5. A Selection of Scripture Stories of the New Testament in Hindu Metre, 135 pp., 12°. . . . .

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6. Knowledge of the Supreme Spirit, 90 pp., 12°, ಪರಮಾತ್ಮ ಜ್ಞಾನ . . . . .

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7. A Tract on Sacrifice (Yajñasudhānidhi) 134 pp., 12°. . . . .

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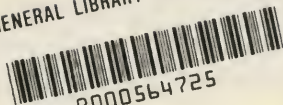
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